

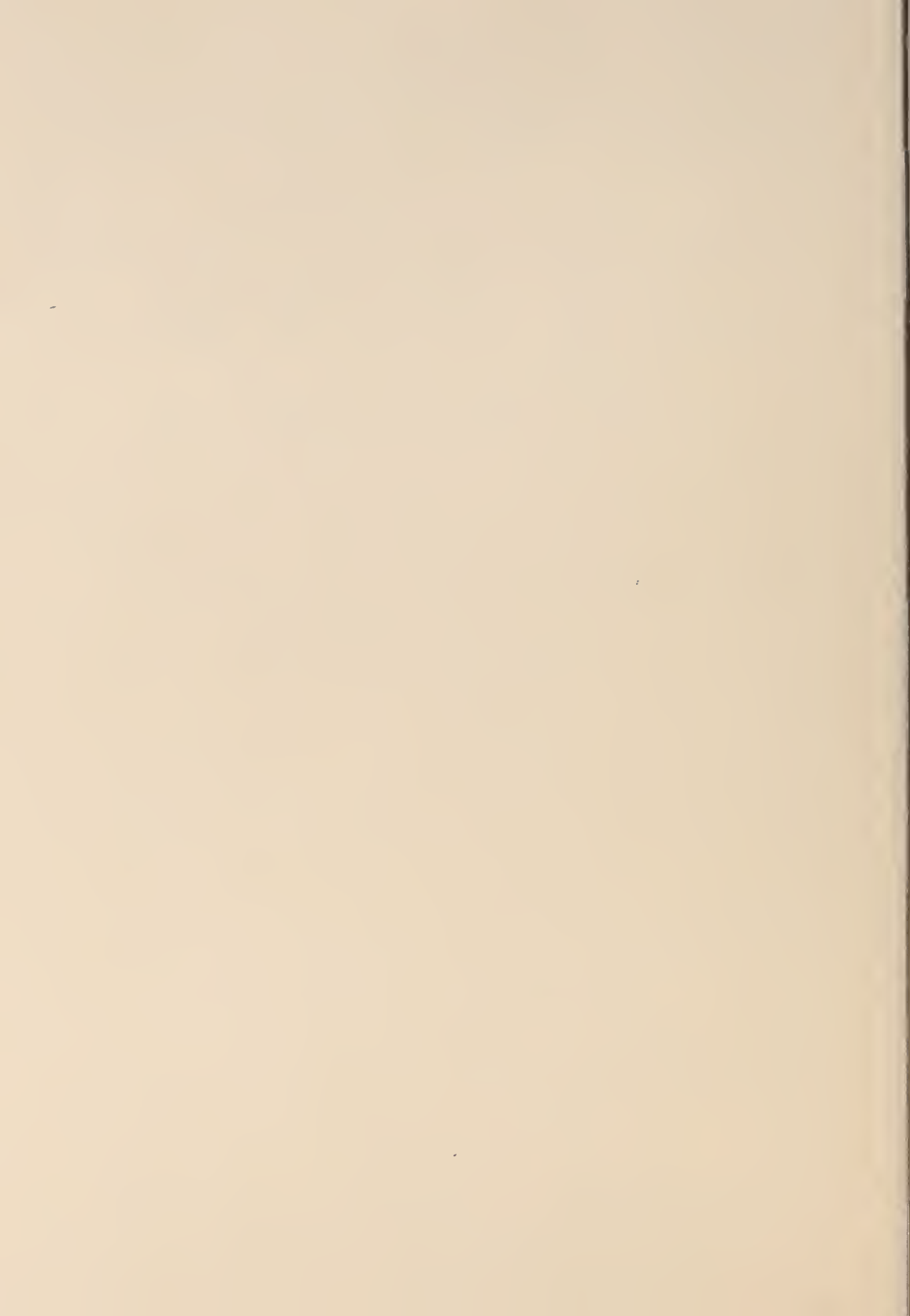


PER BV 2570 .A1 P64 v.12

The Missionary survey



Digitized by the Internet Archive
in 2015



THE MISSIONARY SURVEY

R. A. LAPSLEY, D. D., Editor-in-Chief.

SARAH LEE VINSON, Managing Editor.

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, \$1.00 a year; in clubs of five or more, 75 cents. Entered as second-class matter at Richmond, Virginia, under the Act of March 3, 1877.
Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XII.

JUNE

No. 6

WORLD NOTES	404
EDITORIAL	406
WOMAN'S AUXILIARY:	
The Woman's Summer School at Montreat—July 13-20	413
Montreat, Eva M. Cavers	414
AMMUNITION	418
CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:	
A Prayer, Rev. Jas. P. Smith, D. D.	419
"And Unto Him Shall the Gathering of the Young People Be"	419
"We Who Art About to Die, Salute You"	420
Something Different for That "School and Colleges" Program	421
A Life of Perpetual Service	422
Life, A Question	422
PUBLICATION AND SABBATH SCHOOL EXTENSION:	
The 1922 Montreat Sunday School Conference, July 1-11, 1922. Gilbert Glass, D. D.	423
General Superintendent	426
Synodical Young People's Conferences	426
Superintendent's One Minute Talks on Missions	426
HOME MISSIONS:	
"If" Rev. J. K. Coit	427
"Mountain Mission School—A Look in"	428
Side Lights on A Missionary's Life	430
The Evolution of a Mission School, Rev. F. E. Clark	431
Reliefs Progress and Needs, Mrs. M. E. Bradshaw	435
A Sorrow in the Floyd County Schools	436
Mountain Teaching in the Early Days, By an Old Timer	436
Life in A Mountain Mission School, Mary Guerrant Burnett	438
Through the Week at Tex-Mex, Miss B. Starr	440
"What Are You Going To Do For Us?" Rev. Elias Trevino	441
A Letter Sent To A Mountain Missionary	442
Mission Schools in the Annual Report	443
Our Spice Box	445
Senior Home Mission Program for June, 1922. Eleanora Andrews Berry	445
THE JUNIORS:	
Mountain Life Described by Mountain Children	446
Junior Home Mission Program for June, 1922. Eleanora Andrews Berry	447
Who Will Open the Door for Ling Te?	447
Junior Foreign Mission Program for June, 1922. Miss Margaret McNeilly	450
FOREIGN MISSIONS:	
Monthly Topic—Industrial and Educational Missions	451
A Well-Deserved Vindication	452
The Place of Education in the Missionary Enterprise	454
Christian Missionary Nearest Garden of Eden Conducts School Under Gary System.	455
Raymond P. White	455
Personalia	456
A Sabbath in Africa, V. A. Anderson	457
Questions and Answers From China, Mrs. B. C. Patterson	459
The Land Purchasing Problem in China, Dr. A. A. McFadyen	460
Washington's Birthday at the Golden Castle School, Rev. L. C. M. Smythe	462
Kwangju Men's Bible Class, S. K. Dodson	463
Our Greatest Opportunity, Dr. R. M. Wilson	464
Our Medical Mission Problem	466
The Korean's Intellectual World, J. S. Gale	467
A Visit to Our Stations by the Editor of the Korea Mission Field and his Wife.....	469
Message from the South Gate Church	470
How Things Are Opening up in our New Field in Mexico, Rev. O. C. Williamson	471
Mechanics vs. Dynamics	471
A Trip Through Guerrero, Rev. O. C. Williamson	472
Hidden Treasure	473
Senior Foreign Mission Program, June, 1922. Miss Margaret McNeilly	473
GENERAL ASSEMBLY'S STEWARDSHIP COMMITTEE:	
Stewards of God, Rev. Tannis E. Gouwens, D. D.	474
Foreign Missionaries of the Presbyterian Church	478

A PESSIMISTIC MESSAGE!

When I sat down to write this page, I thought I'd tell you how many churches were on the SURVEY HONOR ROLL. And then this thought came to me—Is this Roll increasing every year, or is it decreasing?

And what do you suppose your Managing Editor did? Yes, you've guessed it. She looked up an old issue of the Survey—to be exact the issue for 1917—five years ago. And now she's ashamed, yes absolutely ashamed, to tell you the number of Churches that were on the Honor Roll from May 1, 1921 to May 1, 1922. You can guess why?

But she is going to do it anyway, because—well

SOMEBODY MUST GET BUSY!

Only one hundred and twenty three churches on the Survey Honor Roll!

Only one hundred and twenty-three churches with as many as one subscriber to every five members! Can it be possible? If you have more than this number and have not so reported, please do so.

We feel very much discouraged about this—and don't you think we have cause to feel that way?

THIS IS YOUR MAGAZINE. AND YOU MUST HELP US TO MAKE IT A SUCCESS! WITHOUT YOUR HELP IT WILL NOT SUCCEED—WE JUST MUST HAVE MORE SUBSCRIBERS!

As this goes to press May 7, we have had no returns from SURVEY WEEK. We are hoping that a great many of the Auxiliaries are putting on an every-member canvass for new subscribers, and that with the next issue our message will be more optimistic.

True, there has been an increase in circulation the past year—we have gone out into new territory and some of the leading workers in most of our churches now subscribe. But the individual churches do not seem to be pulling up their subscription list as they should—and some of the churches are actually losing subscribers.

If for any reason you have not made the canvass, please do so at once!

We cannot afford to continue losing money on the Survey. We just must make it pay its own expenses.

Will you help?

HONOR ROLL

As this goes to press we have had no reports from SURVEY WEEK, but this is a nice list for the Honor Roll anyway. We are hoping to have a very long list for the next issue.

Crystal Springs, Va.

Wichita Falls, Texas.

Yazoo City, Miss.

Black Mountain, N. C.

Mt. Hope, W. Va.

Balmorhea, Texas.

Vineville Church, Macon, Ga.

Crystal Springs, Miss.

Pendleton, S. C.

Johns Island, S. C.

PRAYER

Still with thee, O my God,
I would desire to be:
By day, by night, at home, abroad,
I would be still with thee.

With thee, when day is done,
And evening calms the mind;
The setting as the rising sun
With thee my heart would find.

With thee, in thee by faith,
Abiding would I be;
By day, by night, in life, in death,
I would be still with thee.—*Selected.*

WE PRAY THEE

That the school at Grundy may be enlarged to take care of all who wish to come. (Page 431).

For a piano for Tex.-Mex. chapel. (Page 440).

For a school for Mexican girls. (Page 441).

That we may be able to re-establish the Graybill Memorial School in Mexico. Page 451).

For the speedy recovery of Mrs. Thos. B. Grafton of Haichow, China. (Page 456).

For the kindergarten and social service worker for Chilpancingo, Mex. Mission. (Page 471).

WE THANK THEE

For the "Honor" men and women who got their start at Grundy. (Page 431).

For the water works for Highland School. (Page 438).

For the students at Mountaincrest who have pledged themselves to carry on the work of the Master. (Page 443).

For the girls, who sang those Christian Hymns from the heathen temple belfry. (Page 462).

For the Kwangju Men's Bible Study Class. (Page 463).

WORLD NOTES

SOME FACTS ABOUT ARMENIANS IN THE UNITED STATES

POSSIBLY one reason why the Turks hate the Armenians is the fear lest, if they are let alone, they may become intellectually the superior race. Certainly the Armenian record in the United States is notable. It is stated on apparently good authority that in proportion to their number, as compared with other races, they have produced the largest number of professional men, some of whom have attained marked distinction. There are 20 Armenian professors and instructors in leading universities and colleges, over 200 physicians and dentists, over 50 clergymen preaching to American congregations, several hundred engineers, chemists and architects. Haig Patigian is one of the leading sculptors in this country. He served as one of the judges of the Art Department in the World Fair. Major Varsted H. Kazanjian, professor of military surgery at Harvard University, was decorated by England with the Order of St. George and St. Michael, for distinguished service during the war. It is claimed that the Armenian people, as a whole, are the most literate people among the new immigrants. Of those who are working in factories and mines, 58 per cent. of the Armenians have been naturalized, a larger percentage than any other nationality.

The Congregationalist.

40,000 PROTESTANTS MARCH

AN impressive religious demonstration was given February 5 in San Antonio, Texas, when nearly 40,000 Protestants of all denominations paraded the business streets of the city. The demonstration came as a climax to a three-day diamond jubilee, commemorating the seventy-fifth anniversary of the founding of Protestantism in the city. The procession, headed by

mounted police, bands, and the open Bible in the hands of a little child, wound its way through the streets without confusion or mishap. A striking feature was the absence of any distinction between the various denominations. Of all the various nationalities and races represented (among them Negroes, Mexicans, Japanese, Chinese and Indians), perhaps the most impressive was the Mexican body of more than 1,000 converts to the Protestant faith. A conspicuous part of the population of San Antonio is Mexican, and one of the most infrequent sights—and perhaps the saddest because of its rarity—is the face of a happy Mexican. But the Mexican division in this parade radiated with light and hope and joy.

The Continent.

MISSION TO LEPERS DOES GOOD WORK

THE American Mission to Lepers has, during 1921, carried on in its own and aided institutions the care of over eight thousand lepers and children. Aside from the necessity of segregating these lepers and rescuing the children untainted by leprosy, the Mission greatly benefits the lepers both by its Christian teachings and by the advance made in medical treatment. The Mission hopes further to extend its work. "In China alone," says the Mission report, "there are provinces with thousands of lepers for whom there is no place where they can go to find relief."—*Selected.*

AIR MAIL OVER THE DESERT

AFORTNIGHTLY aerial mail service from Cairo was begun January 6th, and letters are now covering the 800 miles between Cairo and Bagdad in less than three days. Instead of traveling down the Tigris for 800 miles along its winding channel and then by steamer to Bombay,

nearly 2,000 miles more, the mail bag is now sealed at Cairo and carried on the wings of the wind to Bagdad in one-tenth of the time taken by the usual post route. Dr. Zwemer writes: "We hope that a weekly service will soon be established, and the day is not far distant when missionaries will be able to make the return journey to Bagdad as a week-end from Cairo and vice versa."—*Selected*.

BIBLE SOCIETY IN SOUTH AMERICA

THROUGH neglected and remote regions of Uruguay, Argentina, and Chilli, colporteurs of the American Bible Society are doing pioneer Christian work. A Bible coach and Bible motor are found valuable aids to the colporteur as he goes from house to house. According to the Bible Society Record, the work of Bible circulation in these lands is "plodding, unspectacular, day-after-day effort, whose most significant results are often not seen for many years."—*Forward*.

KIMURA'S WORK AMONG STUDENTS

MEETINGS held by Kimura, the Japanese evangelist, every day for a week in Steele Academy, a school for boys under the direction of the Reformed Church in America, are described in the *Christian Intelligencer*. The author says that, though Kimura is called "the Billy Sunday" of Japan, he seems to resemble D. L. Moody in spirit, methods of work, and even in personality. His first address was tactfully given almost entirely to recounting his experiences in his recent trip to Europe and America, says this teacher, who continues: "Long before the end of the address the students were his to do with as he pleased. Mr. Kimura showed clearly that he understood sinful human nature—particularly of his own people—and that he had a living message to give."

At the close of the meetings 103 students and one teacher signed Chris-

tian decision cards—practically thirty per cent. of the non-Christian students in the school—and a significant proportion of them were in the upper classes who had been long under Christian instruction.

Missionary Review of the World.

MEDICAL MISSIONARY KILLED

DR. A. L. Shelton, medical missionary of the Christian Church stationed at Batang, near the Chino-Tibetan border, was killed by bandits in February. He lived for 17 years in the mission which marks the closest approach from the east of Christian influences and modern conceptions of sanitation, medicine and surgery toward Lhasa, the stronghold of Lamaism. He has written one of the few stories of the life and characteristics of the people of mysterious and little-known Tibet. In a communication to the National Geographic Society a few months before his death Dr. Shelton said: "Many of the people of Klam are nomads, who tend their flocks of sheep and yak as they graze over the uplands, and live in black yak-hair tents. Others engage in a crude sort of farming in the valleys where the altitude is low enough for grain to mature."—*Selected*.

GOVERNOR FENG IN SHENSI

WHEN the Chinese Christian, General Feng, recently appointed Governor of Shensi Province, went to take up his new appointment, he had to fight his way through to the capital in consequence of the opposition of the old Governor. The Christian General Feng was in command of the attacking troops, and as they marched into the city they sang Christian hymns, some 5,000 of the 10,000 men being professing Christians. A recent visitor to General Feng's camp reports 966 baptisms, and an attendance of 4,600 soldiers at twelve communion services. The elements were passed round by the five colonels serving under General Feng, all of whom are keen, earnest Christians.—*C. M. S. Review*.

EDITORIAL

MONTREAT CONFERENCE DATES FOR 1922

During the summer of 1922, ten conferences will be held at Montreat, N. C., the first of these beginning on June 16. We give herewith, a brief outline, with the dates, of these conferences. For a complete program, write to Dr. R. C. Anderson, president, Montreat, N. C.

The program for each conference has been worked out with the greatest care, and the best speakers and instructors possible have been secured.

1. LAYMEN'S MISSIONARY MOVEMENT, THIRD ANNUAL WEEK-END RETREAT CONFERENCE—JUNE 16-18.

This conference has for its purpose the deepening and vitalizing of the spiritual lives of those who attend. The conference is open to all laymen of our Church. For particulars write The Laymen's Missionary Movement, Athens, Ga.

2. THE YOUNG PEOPLE'S CONFERENCE—JUNE 20-29.

A rich program has been prepared for this period and a printed copy of it can be had by writing Rev. Gilbert Glass, D. D., P. O. Box 1176, Richmond, Va.

3. THE SUNDAY SCHOOL CONFERENCE—JULY 1-11.

This conference is meant especially for teachers and officers of Sunday Schools and for prospective teachers and officers. Dr. Luther A. Weigle, of Yale, will be one of the outstanding speakers of this period. For full program write Rev. Gilbert Glass, D. D., P. O. Box 1176, Richmond, Va.

4. WOMEN'S SUMMER SCHOOL OF MISSIONS—JULY 13-20.

For complete program write Mrs. W. C. Winsborough, 257-259 Field Building, St. Louis, Mo.

5. DEDICATION WEEK—JULY 21-26.

During this period the beautiful New Auditorium will be dedicated. Rev. Gypsy Smith, Jr., and Rev. James R. Howerton, D. D., the founder of Presbyterian Montreat, will be two of the leading speakers during this conference.

6. CONFERENCE ON CHRISTIAN EDUCATION AND MINISTERIAL RELIEF—JULY 27-30.

This conference will be under the leadership of Rev. Henry H. Sweets, D. D., L. L. D., Louisville, Ky.



The New Montreat Auditorium.

7. THE HOME MISSION CONFERENCE—AUGUST 1-6.

Rev. Paul L. Berman, who is at the head of our Jewish Mission in Baltimore, will have the Bible hour and will show what the Bible has to say of the future of the Jewish people and of our duty to them. Rev. Homer McMillan, D. D., and Rev. S. L. Morris, D. D., of Atlanta will be in charge.

8. THE FOREIGN MISSION CONFERENCE—AUGUST 8-13.

Rev. S. H. Chester, D. D., and Mr. Alfred Mason will be in charge of this conference. All of our foreign missionaries who are on furlough are expected to be present and to tell of their work. Rev. T. W. Currie, D. D., of Austin, Texas, will have the Bible hour

9. CONFERENCE ON CHURCH LIFE AND WORK—AUGUST 15-18.

Rev. James I. Vance, D. D., Rev. T. W. Currie, D. D., and Rev. D. Clay Lilly, D. D., will be among the leading speakers at this conference.

10 THE BIBLE CONFERENCE—AUGUST 20-27.

Rev. G. Campbell Morgan, D. D., will speak twice a day for the whole of this period, and there will be other speakers.

Mr. Erle Stapleton who led the singing so well last summer, and Mr. James Leyburn who handled the piano in such a masterly way, will be in charge of the music for the larger part of this summer.

SERVICE FLAG



Miss Myrtie Clary, Grace Covenant church visitor, is holding the flag.

On May 14, the Grace Covenant Sunday School was presented with a lovely silk service flag, a gift from the Philathea Class of that School.

Each star on the flag represents a life devoted to full time service in Christian work. There are twenty-seven in all.

The five stars, gold in color, at the top of the flag represent those who have gone Above. Those at the left, white, represent those in the foreign field; and those on the right, red, workers in the home land; and the three at the bottom, light blue, are for the volunteers now in training.

Grace Covenant is proud of this flag, but she is not satisfied with the record she has attained. Those who know the young people of this church confidently believe that Grace Covenant will furnish the Southern Presbyterian Church with a great many more volunteers during the next few years.

The background of the flag is blue, with the white Covenanter cross.

EXCERPTS FROM ANNUAL REPORT OF EXECUTIVE COMMITTEE OF PUBLICATION AND S. S. EXTENSION

ACTIVITIES OF OUR FIELD WORKERS

A VOLUME could be written concerning the activities of our field workers, the importance of their task, and the fruitfulness of their efforts.

Sixty-three workers were used for whole or part time during 1921-22.

The fruitfulness of the effort of the past twenty years may be seen by a glance at the statements which show the increase in Sunday School enrollment and the additions to the Church through the Sunday School. It is impossible to show the more important phases of the work by statistics or

diagrams, but the effective work of the Church is being largely done to-day by the people who came through the Sunday School into their present spheres of activity in the Church.

The Sunday School enrollment in 1902 was 170,266, while in 1922 it is 396,850, a gain of over 225,000. During the twenty year period 136,548 came through the Sunday School into Church membership. The Sunday Schools increased their Benevolent offerings from \$26,166 in 1902 to \$455,323 in 1921, and they now give about one dollar and a half for benevolence against every dollar they spend for current expenses, thus proving that an effective campaign of stewardship of life and possessions is being conducted. This is a record of progress that promises great things for the future of our Church.

INCREASE IN SALES AND ASSETS

The gratifying increase in sales is due to the loyal support the Church is giving our efforts to supply them with every requisite for modern church and Sunday School work. While we have a pride in the development of the business, we count it but another measure of our service to the Church. We regard our membership as a constituency to be served, and our ambition is to increase the value of our service and not merely to enlarge the volume of our sales. The large increase in volume of sales has been accomplished without borrowing outside funds. The sales for 1903 were \$43,000; for 1922 the total sales were \$489,353.

Judged by the standards of the commercial world, the dividends we have declared through donations from the profits, and the increase in the value of assets in our hands would be regarded as a satisfactory showing, and it is hoped that the Church will so regard this exhibit of our administration of the trust committed to us. Property in our hands in 1903 was valued at about \$100,000; for 1922 the value is \$425,000.

THE DEPOSITORY RECORD FOR THE YEAR

The Southwest suffered from acute business depression throughout the year, but despite this a service of increased value was rendered their constituency by our depository at Texarkana, Ark-Tex., and due to an enlarged and improved clerical force fewer complaints were heard as to promptness and accuracy in filling orders. Their sales showed an increase of \$2,229.93 over last year.

The branch had a large share in the distribution of libraries to the small schools of the Assembly during the past year and they supplied 860 schools with collections of fifteen choice volumes. The branch also shared with the Richmond office in supplying small collections of books to pastors in fields which pay limited salaries. Five hundred and fifty-four collections of books were mailed to ministers by the branch in an effort to equip these underpaid and overworked brethren for better service.

PUBLICATIONS FOR THE YEAR

The disturbance caused by the printers' strike in May, 1921, made it difficult and expensive to print books, tracts and pamphlets, but our list of publications for the year represents a valuable addition to the sum total of religious literature.

RECEIPTS FOR SUNDAY SCHOOL EXTENSION AND PUBLICATION

From churches	\$40,166.77
From Sunday Schools	45,562.53
From Church Societies	7,563.24
From miscellaneous offerings	3,412.16
Total offerings	\$96,704.70

DISBURSEMENT FOR SUNDAY SCHOOL EXTENSION

Salaries and expenses superintendent and field workers	\$77,051.13
Institutes and Educational Work	7,280.85
Printed matter, program etc	5,776.94
Stewardship Committee and Woman's Auxiliary exp... ..	3,720.11

Express, postage, rent and incidentals	4,813.67
Funds forwarded and returned	736.07
<hr/>	
Total disbursements	\$99,378.77
Excess disbursements over receipts	\$ 2,674.07
Paid by Publication Committee from profits of business	\$ 2,674.07

The excess of expenditures over receipts was charged to the profit account of the business department instead of being held as a debt against next year's collections.

As noted above the unusually large number of field workers employed (63) and the extensive educational program we are promoting, more than exhausted the fund the Church contributed for Sunday School Extension and Publication.

One outstanding purpose of this offering is the donation of books, Bibles, libraries, tracts, and Sunday School periodicals in needy fields, according to instructions of our General Assembly, and this fact should be emphasized in every appeal for this cause. Although it was apparent that the program to which we were committed would exhaust the funds the Church would probably contribute, we carried out the Assembly's order to make liberal donations of books, Bibles, tracts, Sunday School periodicals, etc. and the total value of material thus donated during the year was \$54,693.74, none of which is in above statement of dis-

bursments for Sunday School Extension. It must be remembered that furnishing this material represents a cash outlay, just as does the issuing of checks to field workers.

The demands upon us during the year just closed for donations of periodicals and help for struggling mission schools were very heavy due to the large number of field workers employed, and while our resources were curtailed we met all demands for donations of this character.

We awarded 1,583 Bibles and 4,877 Testaments for the recitation of Catechisms, a larger number than in any year in the past. We now give a handsome Bible and Testament we have made in England for this purpose. In addition to awards in the home land, we furnished 504 Testaments and 40 Bibles to our Korean missionaries for catechism recitations and about 125 copies to the workers in our Brazil Mission.

We have distributed 1,820 libraries containing ten to fifteen volumes each to the small schools of the Church, thus meeting an outstanding need for reading matter for thousands of book-hungry children in districts that are as barren of good literature as Sahara desert is of water. We also sent 1,059 ministers in poorly paid fields collections of books. In all 39,573 volumes were distributed in this helpful way. Expressions of appreciation from the pastors and superintendents indicate that we are rendering a service of untold value in this distribution of good books.

A REVIVAL IN SCOTLAND AND IRELAND—WILL IT REACH US?

Many accounts are coming to this country of a work of God's grace now going on in Scotland and the North of Ireland; and hope is springing up in many hearts that this may be the first sacred drops of an outpouring of the Spirit which will reach our country and perhaps spread over the world.

It is interesting in this connection to

go back to some previous revival movements and study their origin. One of the greatest of these was "The Year of Grace" in 1858. This had its beginning like the present revival movement in North Ireland, thence it spread to Scotland and England and was carried across the Atlantic to this country. The religious interest at first was shown in New York and New England,

but it extended to every part of America. There was for example, a very wonderful outpouring of the spirit in Charleston, S. C., just at this time, which the writer has heard the late Dr. J. L. Girardeau describe as exceeding anything in religious interest and power that he had ever known.

This notable work of God's grace had a very humble beginning. As nearly as its origin could be traced, it began with a young men's prayer meeting, conducted by a few Sunday-school teachers in a schoolhouse on the outskirts of one of those large Scotch-Irish Presbyterian country churches not far from Belfast, Ireland.

The beginnings of the present work of God's grace, news of which is now coming across the water, remind us of that former revival movement a little more than 60 years ago—as the following accounts of the present outpouring of the Spirit taken from *The Missionary Review of the World* will show: "Many reports are coming from Scotland concerning the revival movement which is going on there with increasing power. It centered at the beginning in certain fishing villages on the east coast, but is spreading to many towns and cities. Individuals have had some leadership in the movement, but the spread of the revival has been

largely spontaneous, certainly unplanned, and, in general, through the agency of very humble people. Ecclesiastical leaders have not figured in it."

"A favorite method among the village people where the interest is most keen is to send telegrams to their friends and relatives, and it is said of one place, that hundreds of telegrams passed through the village post-office in a week with the simple message, 'I have been saved. Go thou and do likewise.'

"Spiritual awakenings are also reported from England, Wales and the North of Ireland. Some towns in the vicinity of Belfast have been marked by crowded religious meetings and hundreds of conversions.

"'A miracle is happening in Ireland' is the testimony of eye witnesses. It is not political problems that stir the multitudes, but the problems of their relation to God. Fifteen hundred conversions are reported in one town of 10,000 people—conversions at the rate of one hundred or one hundred and fifty a day. Among the results are increased church attendance, a temperance wave, whole business houses affected, social and individual regeneration. Similar reports come from other towns."

THE CHRISTOPHERS

(In Mission Lands)

Ye Christophers who bear the Christ of God
In stranger lands o'er many a weary road,
Know that your high commission is thrice
blest,

The sponsor of a three-fold happiness.

Where savage violence heart hath torn,
'Tis there your hand the healing balm hath
borne,

Amid thick darkness you have shed a ray
That shineth more and more to perfect day.

What the complacent critics have deplored—
Your "useless" labors in the lands explored—

Where e'er the blood-stained banner is unfurled

A lustrous cincture hath begirt the world.

Think not that heathendom your light confines,

For farther and still farther yet it shines;
The radiance of your self-renouncing way
Illumes your own loved country day by day.

Twice have we meted blessings to your
score.

May we not register a blessing more?
Only yourself and Master are aware
What is it that from day to day you bear.

"I know thy works", he said so long ago,
And "I have surely seen" my people's woe.
There's no discharge to you from toils and
pain,

But mid the ever 'during stress and strain
A form draws nearer in those shadowed
lands

Bearing your crown within his pierced
hands.

JAMES LAPSLEY
Elizabethtown, N. C.

MEMORABLE DAYS

EGBERT W. SMITH

February 22, 1922.

I am sitting on the deck of the Lapsley swiftly ascending the Sankuru, its broad bosom glittering in the morning sun and the dense forests that line its banks showing the most beautiful and bewildering variety of shades of green that artist ever dreamed of, while I keep a sharp lookout for monkeys in the trees and crocodiles on the banks and sand bars. Yesterday I saw two of the former and three of the latter.

We reached Luebo on the Lapsley Wednesday, February 8, at ten in the morning. The day was resplendent, and the welcome given our two new missionaries, Misses Porter and McKay, the Stixruds returning from furlough, and the undersigned, beggars description. The bank was lined with some 2,000 native Christians all waving palm branches and singing "Blest Be the Tie that Binds," "Onward, Christian Soldiers," "There's a land that is Fairer Than Day," and the Church's great missionary hymn with its plea for "Afric's sunny fountains" and its glorious climax,

"Waft, waft ye winds His story,
And you, ye waters, roll."

It was a scene that not one of us can ever forget. And to think that a short thirty years ago those singers were sunk in heathen darkness and the name of Christ had never been spoken in all that region!

From the Luebo beach of the Lulua River where the Lapsley anchored we were all borne in hammocks up the steep half-mile ascent to the Luebo compound, where between long lines of school children singing and waving palm branches I was carried to the home of Rev. and Mrs T. C. Vinson. Mrs. Vinson's father, Dr. T. A. Wharton of Sherman, Texas, and I were born and reared on the same street of the same North Carolina town. How little Turner and I dreamed, as we

ducked each other in the "Little Boys' Washing Hole" of old Orrell's Pond, of the meeting and the greeting that should take place 50 years later in a missionary home in central Africa!

Miss Ida McLean Black generously turned over to me her house, and her "boys" to minister to my needs, while I took breakfast and lunch every day at the Vinson's, practically in the same yard, and for dinner was invited out every evening by other members of the Station. After visits in several mission countries I herewith declare that for graciousness, gayety, and thoughtful kindness missionary hospitality is not, and cannot be, surpassed.

I was at Luebo from February 8 to February 17. The major part of each day's working hours except Sunday, was given to a Conference, attended by all the members of the Station, at which every phase of the mission work in all its various departments was gone over unhurriedly according to a schedule embracing 100 topics under 12 headings furnished all the missionaries two months in advance. The discussions were aided by three specially prepared wall maps, while Mr. Frank J. Gilliam, as local secretary, assisted by Miss Black, took down all the facts brought out and all the conclusions reached. Precisely similar conferences will be held at the four other Stations. One copy of the full minutes of each Station Conference I shall take back with me, while another copy will be retained by the Station.

On Sunday at 9:30 a. m. the Lord's Supper was celebrated by a congregation that filled the great church shed, composed of approved believers only, since admission to the communion was by "token" according to the Scotch custom. The service was entirely in the hands of the native pastor, Kabeya Lukenga. He read and commented upon the chapter describing the institution of the Passover. The ele-

ments were distributed by fourteen church officers most quietly and reverently, the pastor afterwards serving them, and one of them later serving him. The singing was inspiring, led by a precentor who, standing near the pulpit, without an instrument, raised the tunes and beat the time. The prayers by the pastor and two of his officers were subdued in tone but very earnest. The whole service was edifying and impressive in the highest degree.

As I sat there, my mind was ranging. I thought of our four other main Stations and our 600 Out-stations, scattered far and wide, each one a radiating center of light in the deep darkness, where this sacred scene on a smaller scale but in the same spirit was re-enacted; and as I saw this wide-reaching heavenly illumination against the midnight background of thirty years ago, I could but repeat to myself, "What hath God wrought!"

At 3:30 that afternoon another great congregation assembled, filling the church shed and overflowing into seats placed outside. Rev. Motte Martin presided. After singing and prayer our two new missionaries were called to the platform, introduced, and said, "Muoyo," the native word of greeting, to which the whole congregation in like manner made hearty and smiling response. Dr. Stixrud, just returned from furlough, said a few words, and then, after scripture reading and a hymn, the visiting Secretary made his talk, which was admirably interpreted by Mr. Martin. The service over, there was a cordial reception around the pulpit, with innumerable hand-

shakings. That night in Mr. Stegall's wide and beautiful porch the visitor conducted service for the missionaries, and had the distinguished honor of baptizing Thomas Parks Stixrud and Anne Boyd Cleveland.

Then closed a memorable Sabbath day during which many of us felt that there were present the sainted spirits of Lapsley and Morrison and our other devoted Congo missionaries, who, having rested from their labors, see now their works following them.

One thing at Luebo took me completely by surprise, of which I do not recall any mention in missionary speech or letter, namely, the remarkable beauty of the Luebo compound. It is a great, square, thirty five acre campus, with the missionary homes, nearly all of brick now, around the border, each with its yard and garden planted with beautiful African fruit trees and shrubbery, while the spacious grass-covered centre part is intersected with carefully laid out and often flower-bordered walks, and dotted with stately palms, the whole lying 2,000 feet above sea level, 300 feet above the Lulua River half a mile away, and commanding an enchanting view of the opposite side of the river which rises in one vast, green sweep, checkered with grass and palm and forest up almost to Luebo's own level.

We shall reach Lusambo February 24 or 25. As all my other trips between Stations will be by hammock, which prevents writing on the way, and as my time at the Stations will be completely occupied, this will be my last letter for at least two months. Mizpah.

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR

257-259 FIELD BUILDING,

ST. LOUIS, MO.

THE WOMAN'S SUMMER SCHOOL AT MONTREAT—JULY 13-20

This is "Home coming week" for the Auxiliary and we hope to see many old friends who had an active part in forwarding the woman's organized work of the Church ten years ago. The program is especially fine.

The Home Mission Study book "Unfinished Tasks" by Dr. Homer McMillan will be presented by Mrs. Wm. P. Borland, a writer and Mission Study leader known and loved at Montreat. The International Home Mission Study book "The Trend of the Races" will be taught by Mrs. H. N. Sydenstricker, Head of the Bible Department of Agnes Scott College.

The Foreign Mission Study book on

Mexico will not be ready until October-, but our work in Mexico will be presented by Mrs. R. W. Morrow of Mexico.

Mrs. C. S. Shawhan, popular teacher of Parliamentary Law, will again present this subject in her attractive and helpful way.

Methods will be taught by actual demonstrations of model Auxiliary, Circle and Executive Board meetings.

The Annual reception will be in the nature of a Home-coming Birthday Party and the "Pageant of Progress" will be staged for Saturday night.

The Annual Sermon will be preach-



Scene at the Launching of the Girls' Club boat "The Lake Skinner" at Montreat, 1921.

ed by Rev. Charles R. Nesbit, of Kansas City, Missouri, and the Annual charge delivered by Rev. L. E. McNair of Jacksonville, Florida. Our Secretaries and other prominent ministers,

as well as missionaries, will give inspirational addresses at night.

A rich feast awaits all who attend. Make your hotel reservations now!

EVERYBODY WELCOME!

MONTREAT

Settling The Annual Vacation Question

EVA M. CAVERS.

Stage Setting—A living room with easy chairs, cretonne draperies, potted plants and table covered with magazines.

Enter Mrs. Smith (Walks to table and arranges flowers, then sits down, looking through magazine).

"Well, it is about time to decide the annual question—where shall we spend our vacation? After the strenuous season this winter, I would like to go some place where it would be restful and at the same time have enough excitement to keep one from getting 'rusty'."

(Postman's whistle is heard. Goes to door and returns with letter). "Here's a letter from Cousin Ella, her annual invitation, I suppose." *(Reads letter.)* "She says, 'I am hoping that you are planning to visit us this summer. Of course the farm will be very quiet after a winter in the city, but one needs a rest from the dizzy whirl, so pack your trunk and the kiddies and come right along. Mary and John are coming with their families, so maybe things won't be so 'dead' after all.'"

"It's awfully good of Ella to ask me, but I know just how much she has to do on the farm and with help so scarce, it almost seems an imposition to go. The country is lovely in the summer and the house is so big and cool—I'll consider the invitation anyway, and perhaps I'll be selfish enough to accept it."

(Enter Mrs. Brown, a neighbor.) "I have a perfectly beautiful plan and just couldn't wait a minute longer to tell you. Yesterday I received a folder from Rocky Heights, that delightfully new summer resort on Lake Paw-



taska. Wouldn't it be splendid to rent a cottage—we could get one with four rooms and baths for a very moderate sum, take the children and maids and go for a month. There is swimming and rowing—the golf links are considered the best in the North. There are all sorts of attractions for the children, with steamer excursions every week. What do you say?

Mrs. Smith—"It sounds perfectly lovely—but I had just been considering a quiet summer on the farm with Cousin Ella. She sent me such a cordial invitation. I just finished reading her letter."

Mrs. Brown—"Oh, you can go to the farm any time, but you won't have a chance to enjoy the pleasures of a summer resort every day. Talk it over with Mr. Smith and decide right away, so we can reserve our cottage. Good bye!"

Mrs. Smith—"Of course there are some pleasant features at a watering place, but so often the people one meets are not congenial, and it is so hard to control the children, where there are so many attractions to excite them. The expense, too, is far in excess of the accommodations. Everybody is trying to see how much he can make out of it for himself, and there isn't really any spirit of neighborly interest. I wonder where one would really find the ideal vacation." *(Sits musing.)*

Enter Montreat—"I come from the Land of the Sky, to invite you to spend your vacation in that beautiful garden spot of the Lord, Montreat, where the mountains rise in majesty to the very

heavens—the flowers bloom in all the hues of the rainbow—the mountain streams, sparkling in the sunlight, dance in joyous rhythm as they leap from ledge to ledge down the mountain sides and the birds sing carols of praise all the day long. With a touch of my magic wand, I will summon my attendants, who will tell you of the many attractions which are offered for the coming season.” (*Waves Wand*).

Fellowship—“I am Fellowship, one of the most delightful features of a summer vacation—without me all other attractions count for little. At Montreat you will find the most congenial set of people imaginable—drawn together by common interests,—actuated by a spirit of Christian love, which finds expression in service of one common Master, even Christ.” (*Withdraws to one end of stage.*)

Mission Study—“I am Mission Study. As a pastime, I rival the most exclusive clubs—my devotees are women of highest culture, broad minds, untiring energy and consecration. The classes conducted at Montreat by leaders of national reputation, will not only prove interesting, for the time being, but will prepare all who attend for capable leadership during the coming winter.” (*Takes her place beside Fellowship where she is joined by other speakers in turn.*)

Woman's Auxiliary—“I am the Woman's Auxiliary. I will be represented at Montreat by the Supt. of Woman's Work, The Advisory Committee, Presbyterial Presidents and many women from local auxiliaries, who will discuss all phases of woman's work and suggest many plans for more efficient service. This feature of the Summer Conference is well worth the price

of the trip, if there were no more.”

Foreign Missions—“I am Foreign Missions. Very few people are able to travel around the world, but all who attend the Woman's Summer School of Missions will enjoy a personally conducted tour of seven countries, in three continents. Men and women who have not only traveled abroad, but who have actually lived as the natives, undergoing all the privations and discomforts of a heathen land, will show, through lectures and pictures the vast harvest field of the church and the appalling needs of the people.”

Home Missions—“I am Home Missions—although at our very door, there are few people who know the conditions existing in our own country. The problems of the city, with its teeming millions of foreign speaking peoples; the lonely mountain coves, where live God's neglected folks, the purest type of Anglo Saxon; the Southland, with its ever increasing race problem; the broad Frontier, where sin and lawlessness follow closely in the train of the pioneer; the Southwest, which has become the haven of refuge for the brave Red-man who has been driven back by the advance of civilization, from his rightful hunting ground; the lumber and mining camps, with their cosmopolitan population, the Rural Church, with its perplexing problems, will all be presented by our noble self-sacrificing missionaries who are working to safeguard the nation from the encroaching dangers that threaten its very existence.”

Christian Education and Ministerial Relief—“I am C. E. and M. R. I will bring you a message from the 50,000 vacant pulpits in our land, who are calling for men and women trained in Christian Colleges, to serve as pas-





tors and Christian workers. I will also tell you of the noble army of veterans who have served in the heat of battle and now dependent—without the necessities of life—wait to answer the bugle call to a higher service—of the widows and helpless orphans, who look to the church for their only support.”

Young People’s Work and Sunday School Extension—“Realizing the importance of reaching and training the young people for Christ and the Church, the Montreat Committee has set apart the first ten days of the Conference especially for the Young People, during which time their peculiar needs will be considered and a challenge to life service will be set before them. If you are interested in the future leadership of the church, you can’t afford to miss this inspiring season.”

Recreation—“I am Recreation. You have heard the proverb, ‘All work and no play makes Jack a dull boy’, and this is just as true in religious life as in any other sphere, and of all places for enjoyable recreation, none can surpass Montreat. First of all, there are the mountains rising in majestic beauty, whose winding trails entice one on and on to beauties ever new, with stately Mt. Mitchell in the distance, lifting its head high above the clouds, the grandest one-day scenic trip in America. There is the beautiful lake, whose sparkling water reflects the surrounding landscape by day and the starry canopy of heaven by night, where one may row and swim. The de-

lightful auto drives to Blue Ridge, Black Mountain, Chimney Rock and many other places of interest. For those who like athletics, there are tennis, base-ball, bowling and other outdoor sports while for those who do not care for such strenuous entertainment, there are stunt nights and pageants of various sorts, and for cool, rainy days, delightful social gatherings around the cheerful blaze of the fireplaces in the hotel lobbies. There will be receptions in Winsborough Building and the hotels, to say nothing of marshmallow roasts and Fourth of July Celebrations. In fact there is no form of healthful amusement overlooked in planning the social life of Montreat. For real pure fun, amidst the most beautiful and refreshing surroundings, no summer resort can surpass Montreat.”

Devotional Life—“One of the most refreshing and inspiring phases of the Montreat program is the devotional life, which begins in the Morning Worship, where all who desire come together as one great family to start the day with God; in the Bible hour, where under the leadership of strong Bible Teachers the Word is studied as the greatest of all textbooks; and in the Vesper Services, where at the close of day, surrounded by the everlasting hills, we gather close to Nature, on the hillside and offer the evening sacrifice of prayer and praise, and as the fragrance of the incense ascends from off the ladder of consecrated hearts, our Great High Priest slowly draws

the curtain of night and His peace falls like a benediction." (*All characters form semi-circle on stage.*)

Montreat—(Forward to centre of stage.)

*Montreat is calling! Don't you hear
The echoes ringing sweet and clear
Like silver bells at evening?*

*She calls through mountains grand and tall,
Through feathery mists that rise and fall
In pearls of dewy freshness.*

*She calls through babbling brooks that flow
With ceaseless cadences, soft and low,
'Neath mossy fern-fringed ledges.*

*She calls through singing birds that soar
High in the heavens, as they pour
Out notes of joyous rapture.*

*She calls through flowers rich and rare,
Their perfume fills the mountain air
With aromatic fragrance.*

*She calls through friends, true and sincere
Whose handclasp warm and words of cheer
Bespeak a hearty welcome.*

*She calls through text-book, spoken word,
Through lesson learned and sermon heard
And fervent prayers ascending.*

*She calls through leaders strong, 'tis they
Who plan the work and point the way
To paths of noble service.*

*She calls—and yet it is not she
Alone who calls us thus—but He
To whom we owe allegiance.*

*Montreat is calling. Don't you hear?
And won't you heed that call this year,
By going to the Conference?*

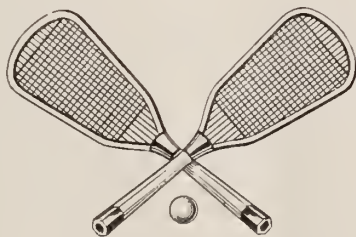
(*Montreat clasps Mrs. Smith's hand and leads her forward.*) Mrs. Smith—
"Your call is irresistible. I will not only answer it myself, but will try to bring my friends with me, for truly you have portrayed an ideal vacation, one which meets every need of our three-fold nature, physical, mental and spiritual."

*All Sing—(Tune "Auld Lang Syne")
Montreat is calling! Don't you hear
Her summons—young and old?
Heart of our church, thy trust we keep,
Thy blessings are untold;*

*Montreat! Montreat! Beloved retreat,
The mountains tower above,*

*Montreat! Montreat! With melodies sweet,
We sing to thee our love.*

(*Simple costumes will add to the effectiveness of the pageant. Montreat should wear a green dress, trimmed with garlands of flowers. Recreation—A white middy suit, with tennis shoes and racket. Devotional—Should carry a Bible. Other characters may wear white dresses with a band across the breast, on which the name is lettered in black.*)



AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL,

306 WEST GRACE STREET.

RICHMOND, VA.

Order all leaflets from the Woman's Auxiliary, 259 Field Building, St. Louis, Mo.

Ten Commandments for Secretaries of Literature.

Thou shalt order thy "Duties" from the Woman's Auxiliary.

Thou shalt write to the four Executive Committees and ask for a catalog of their "wares" and also samples of same.

Thou shalt take a Church Paper.

Thou shalt take the Missionary Survey and a Prayer Calendar.

Thou shalt know the current Mission Study Books.

Thou shalt READ ALL THESE THINGS.

Thou shalt have a literature table at each meeting of your Auxiliary.

Thou shalt scatter leaflets, charts, and posters through your Church.

Thou shalt make scrap-books in line with current study.

Thou shalt have no waste-basket.

(For needed addresses, see inside cover of Survey.)

Three Places To Write To, for Outside and Unusual Help.

Silver Publishing Company, Pittsburg, Pa.

Bible Institute Association, 826 N. La Salle St., Chicago.

Bible House, Los Angeles, California.

Enclose 10 cents in stamps and ask for sample lot of leaflets and tracts.

Original Pictures, With Stories.

A Jubilee in Judson Land.

Idols and Idolatry.

Little Folks in Faraway Lands.

Scenes in Sunny India.

Up and Down the Congo River.

What a Missionary Does.

When the Mission School Bell Rings.

Reproductions from photographs. Size 6x8.

Ten pictures with story-description, each 10 cents.

American Indians.

A Visit to Hopi Land. A visit to the frontier going in the saddle and carrying a folding organ, and preaching the Gospel on the Mesas to the Red Man. Four good illustrations. Good for a reading Circle. Miss Ina Shaw. 5c

A Supreme Test. Bruce Kennedy, D. D. 2c. Among the Crow Indians where White Arm walked the "Jesus Road," and bravely met the supreme test. Short; very readable.

A Tale of a Tail. Bruce Kennedy,

D. D. 2c. The well-told tale of a remarkable horse-tail, a much revered fetich, which was surrendered, when Jesus came into that Indian life.

Devotional.

The Divided Church.

1c

God's Thought About the Nations.

2c

His Plan.

2c

Intercession, the Most Powerful Dynamic of Efficiency.

Learning How To Pray.

2c

The Life of Prayer, Doughty.

2c

The Path Into The Will of God. Poteat,

2c

For Leaders,—*The Responsibility of Not Doing.* Mrs. G. P. Durham,

2c

Women scatter this among your lifeless members.

Stewardship.

Not Omitting The Fourth Stanza.

3c

Mrs. Cronk.

Prayer and Gifts.

5c

Wherefore Do Ye Spend Money?

3c

Mrs. F. E. Clark.

Women, if your Treasurer is a real secretary of stewardship, get these and let her scatter them among all your membership.

Stories to Scatter. (Each 2c.)

A Club for the Farmer's Wife.

Mrs. Ritchey's Bargain Meeting.

Being An Organizer.

By All Means.

Not Yours But You.

Mrs. Jones' First Year.

The Enlarged Vision.

The Gift Without The Giver.

The Lost Sheep of Israel.

AND

A One-Woman Auxiliary.

This last will bring help to the overworked president, who lives under the old method.

A Heart-to-Heart with Secretaries of Literature: Are you conscious that you have the most important office in your whole Auxiliary? And are you putting your whole self and soul into it?

You are the source of supply for all information for all the other secretaries and officers; and you must have on hand all sorts of material for their needs.

See the Ten Commandments, given above. Won't you try to keep them?

Cordially,

The Other Secretary.

Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,
410 URBAN BUILDING,
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER
LOUISVILLE TRUST CO.,
LOUISVILLE, KY.

A PRAYER

By REV. JAS. P. SMITH, D. D.

Almighty and ever gracious God; great and many are the gifts of Thy love. For the gift of life, we thank Thee—after Thine image, for Thy service and to Thy glory. The chief end of every life is to glorify God and to enjoy Him forever! By the mercies of God, through the love of the Divine Redeemer, and by the grace o' the Spirit; we may present our lives to Thee, a living sacrifice, holy, acceptable, and this is surely our most reasonable service.

Many and precious are the young lives in our homes, and communities, in the schools and churches of the land, lives in a world of peril and of so much evil; yet so capable, so rich in opportunity and so greatly needed. In the dew of their youth, we present them to Thee, oh, our Father! as Jesus the boy of Nazareth was brought to the temple of God, that they may be wholly Thine, may be kept from error and evil, and know Thee and Him whom Thou hast sent—That our youth may be called by Thy spirit, may be kept unspotted from the world and early give themselves to the Saviour of youth, laying their lives, an offering at Thy feet, to be used for Thy Service, for their own happiness, and the joy of many who love them; to be willing servants of Christ, surrendered and devoted, used and blessed for this life and for the Life Eternal!

We ask in the name of Christ, our God and Redeemer! Amen!

“AND UNTO HIM SHALL THE GATHERING OF THE YOUNG PEOPLE BE”

June and its roses, its sunlit days, moonlit nights, its stars and running waters, its hosts of youths and maidens trooping out of school into a summer land are come again. And throughout all our Church June is Young People's Conference month.

In university and college halls, in school buildings and tented encampments, the boys and girls from Sunday schools and Christian Endeavor societies will soon be gathering for their state conferences. A little later, these state conferences will “head up” at the Young People's Conference at

Montreat to which will come delegates from every state and Synod of our Church.

For pure joyousness and beauty, the Montreat Conference seems like the ancient Feast of Tabernacles when all Israel went out to live in green booths and rejoiced in gladness of heart. One can never forget the devotional hour in the early freshness of the morning, then the long lines of young people winding around the lake to their different classes, sunshine on the water, blue in the sky, massed glory of rhododendrons along the paths, yellow prim-

roses in the shade. Youth, life and joy brought into this place apart with the one hope and heart's desire that they may meet Him, the very same Christ who once walked by Galilee and called to young men fishing in the lake—*And straightway they followed Him.*
 - Shall there not be ascending prayers in every church and Sunday-school, in every home, in every friendly heart, for these boys and girls gathering to their summer conferences that the days

of study and inspiring companionship may be days of vision too, and draw them close to Jesus Christ, so close that each listening heart shall say:

"In the crimson of the morning, in the whiteness of the noon,
 In the amber glory of the day's retreat,
 In the midnight robed in darkness or the glimmer of the moon
 I listen for the coming of His feet
 —And I rise up and follow Him!"

"WE WHO ARE ABOUT TO DIE, SALUTE YOU"

WRITING of schools and scholars and their problems, someone said not long ago: "In no single group of people of the same size has civilization so much at stake. No other group has so much money spent upon it, no other is so important for the future of the state."

It was in 1817 that Keats wrote these lines:

And other spirits there are standing apart
 Upon the forehead of the age to come;
 These, these will give the world another heart
 And other pulses. Hear ye not the hum
 Of mighty workings?—
 Listen awhile, ye nations, and be dumb.

And even as he wrote them Tennyson, Browning and Gladstone were coming to young manhood in England, Garibaldi and Mazzini were already fired with the thought of a united Italy, and in America Whittier and Lincoln were dreaming dreams and seeing visions.

Among these young spirits standing now apart in schools and colleges are the leaders of the new day, the thinkers, the builders, the prophets, and teachers, the writers and singers and mothers. Never before were there so

many. From student centers all over the world there come reports of young men and women crowding into the universities, willing to go hungry and cold if only they may learn. The students in our own colleges during the past winter have been sending money and clothing to the students of the war-torn countries—"hands across the sea" in student brotherhood.

The New York Times quotes the statement of the International Y. W. C. A. that girls of fifty different nationalities are in the schools and colleges of our country. They and their brothers will go back to lead the young life of their own lands.

Because the revolutionary movements in India, Egypt and China have so many students in their ranks, because in Europe and America, young men and women are claiming their freedom with passionate ardor, for some there is "thunder on the horizon" in this world-wide movement and restlessness of youth.

But to those who have faith to see, it means a supreme challenge to the Church of Christ—and "the feet of the wind that is going to bring the day." To bring this young generation coming to power around the world face to face with Jesus Christ—that is the challenge. If only they see Him, all will be well. You will remember that Andrew and Phillip did not reason or argue, they brought Peter and Nathaniel face to face with Christ—and left them there.

If the Church of Christ accepts the challenge and fulfills her tasks,—those who now hold the places of leadership can hail the on-coming generation of

youth with glad hearts.

"We, who are about to finish our work, salute you!"

SOMETHING DIFFERENT FOR THAT "SCHOOL AND COLLEGES" PROGRAM

At last we do seem to be waking up to the immeasurable debt we owe to teachers. Just to help the waking process along, here is a very lovely bit of English written by a Scotch schoolmaster in memory of his young wife. The years brought to D'Arcy Thompson in return for his high ideals of a teacher's calling neither place nor fortune but he enriched our English literature with one of the last beautiful tributes ever paid a woman. Write and ask the Dep't of Christian Education 410 Urban Bldg., Louisville, Ky., for some of their new "Teacher Stories," to use with other programs.

THE SCHOOLMASTER'S WIFE

And once upon a time, Reader—a long, long while ago—I knew a schoolmaster; and that schoolmaster had a wife. And she was young, and fair, and learned; like that princess-pupil of old Ascham; fair and learned as Sydney's sister, Pembroke's mother. And her voice was ever soft, gentle, and low, Reader: an excellent thing in woman. And her fingers were quick at needlework, and nimble in all a house-

wife's cunning. And she could draw sweet music from the ivory board; and sweeter, stranger music from the dull life of her schoolmaster-husband. And she was slow of heart to understand mischief, but her feet ran swift to do good. And she was simple with the simplicity of girlhood, and wise with the wisdom that cometh only of the Lord,—cometh only to the children of the Kingdom. And her sweet young life was as a Morning Hymn, sung by child-voices to rich organ music. Time shall throw his dart at Death, ere Death has slain such another.

For she died, Reader: A long, long while ago. And I stood by her grave; her green grave, not far from dear Dunedin. Died, Reader: for all she was so fair and young, and learned, and simple, and good. And I am told it made a great difference to that schoolmaster.

A Statement by Roger Babson

The following pertinent statements are from the pen of the great statistician, Roger Babson:

"With the forces of evil backed by men and money to destroy, we must back with men and money all campaigns for Christian education."

"The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus."

"This is not the time to reduce investments in schools and colleges; this is the time of all times to increase them."

A LIFE OF PERPETUAL SERVICE

A WISE old Christian once wrote in a book that every one should be getting ready some work which he could go on doing after he was dead. Since it is not given to all to write the poem or hymn or paint the picture which will go on forever, lifting countless unknown lives to higher levels of light and beauty, how is the average man to provide himself with any work which he can go on doing when he is dead? The department of Christian Education has an answer for that question in the Memorial Scholarships of its Student Loan Fund.

It takes \$400 or more to establish a "Memorial Scholarship" and the roll of them grows steadily longer. Many of these memorials are "Gold Star" ones placed there by his Sunday School in memory of a boy who gave his life for liberty "over there." There are others "in thanksgiving" for the boys who got back. Others are in memory of pastors and teachers, of boys and girls and little children. And fathers and mothers and Sunday Schools take up the threads the tired hands let fall and through the boys and girls who borrow from this fund to go to college they go on with the weaving of that life's golden pattern enabling it to forever fulfil itself in other lives.

Every year more boys and girls of the very type which will mean most to the Church and to our country are applying for loans and going to college

and every year loans are being repaid and the money is going out again to others. If, as John Knox said, every scholar is something added to the riches of the commonwealth and if, as we believe, every trained Christian leader speeds the coming Kingdom of God, the Church is "empire building" when she makes it possible for these boys and girls to train themselves for service.

Perhaps in your Sunday School there was one who didn't have time to get ready some work which he could do when he was dead. Ought not the Sunday School he served so faithfully to do it for him—or for her? If you have not a gold star on your service flag, do you owe the *blue ones* nothing—the stars who fought in their courses for you?

Or perhaps you would like to be getting your own work ready which you can go on doing when you are dead. Could you do it better than through the Student Loan Fund—to live again in lives made better by your presence when you yourself are one of that

"Choir invisible

Whose music is the gladness of the world?"

For information and literature about the Student Loan Fund, write to Henry H. Sweets, Secretary.

410 Urban Building, Louisville, Ky.

LIFE, A QUESTION

Life? and worth living?

Yes, with each part of us—

Hurt of us, help of us, hope of us, heart of us,

Life is worth living.

Oh! with the whole of us,

Will of us, brain of us, senses and soul of us.

Is life worth living?

Aye, with the best of us,

Heights of us, depths of us,—

Life is the test of us!

Corinne Roosevelt Robinson.

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

THE 1922 MONTREAT SUNDAY SCHOOL CONFERENCE, JULY 1-11, 1922.

GILBERT GLASS, D. D. *General Superintendent*

The 1922 Montreat Sunday School Conference, July 1-11, will offer a program of inspiration and instruction which should prove attractive to Sunday School workers and church leaders everywhere. There will be ten days of real educational work, in addition to the Bible study and stimulating association with other leaders in the Sunday School field. Text book credit study classes will be given as was done last year, and Sunday School workers in all departments will find something to meet their needs. This Conference will follow the Young People's Conference with only one day's intermission as was the case last year. In sending delegates to the Young Peo-

ple's Conference, churches should have in mind the possibility of their remaining throughout the Sunday School Conference.

DELEGATES

The Sunday School Conference has in recent years come to be largely a gathering of delegates who have been selected with reference to their future value to the educational work of their home churches. Pastors and Sunday School officers and teachers, as well as leaders of young people, should attend this Conference with the purpose of getting high class training for Sunday School work.



This picture was taken at the Launching of the Montreat Girls' Club Boat, summer of 1921. Back row, reading from left to right: Sophy Richards, representing the Spirit of the Lake, with her two attendants—Rebecca Dean and Mary Nash Keester. Seated: Miss Mary Goetchius, Director of Montreat Girls' Club; Lucile Belk, president of Older Girls' Club, and Margaret Patterson, representing the Spirit of the Girls' Clubs.



A favorite pastime—hiking.

BIBLE STUDY

Rev. Melton Clark, D. D., of Columbia Theological Seminary will conduct the Bible hour during this Conference. Dr. Clark is a gifted Bible teacher and has distinctive ability in guiding others to proper methods of Bible study. Dr. Clark's course in Bible study will be particularly appropriate in the Sunday School period because of his educational emphasis, and we are happy to welcome him as our Bible teacher during the Conference.

SUNDAY SCHOOL LECTURES

For five years we have been seeking to secure Professor L. A. Weigle of Yale University as lecturer on Religious Education at the Montreat Sunday School Conference. We are happy to announce that we have at last secured him, and he will lecture morning and evening during the Con-

ference. Dr. Weigle is a rare combination of educational expert and public lecturer. He is a leader in Religious Education in North America, and his books are probably more generally used than those of any other writer on Sunday School subjects. He will lecture in the morning on *The Work of the Teacher*, and in the evening on *Training the Devotional Life*.

TEXT BOOK CLASSES

There will be classes under skilled instructors covering the different departments of Sunday School work. The specialization study will be on pupil psychology this summer. There will also be classes in the administration of the school for officers and some general units of the Standard Three Year Diploma Course, "Trained Workers."

The faculty so far as can be announced at this time will be composed



Baseball is enjoyed by all the "young" folks at Montreat. This photo shows Dr. Lingle "batting out."

of Miss Elizabeth McE. Shields, Miss Jane Aiken, Mrs. S. H. Askew, Miss Anna Branch Binford, Dr. W. T. Thompsin, and Rev. Wesley Baker.

MUSIC

The Conference music will be under the direction of a skilled and effective leader and special attention will be given to the selection and rendition of the music.

CONFERENCE SCHEDULE

- 9:30 a. m. Bible Hour
- 10:00 a. m. Sunday School Lecture
- 11:15 a. m. Sectional Classes
- 12:05 a. m. Sectional Classes
- 1:00 p. m. Dinner
- 7:45 p. m. Song Service
- 8:00 p. m. Popular Education Lecture

THE CALL OF THE MOUNTAINS

Montreat with its never failing attractions as a summer resort, is an ideal place for summer conference

work. In addition to the educational and spiritual advantages and delightful social fellowship of the Conference, the beauty and tonic effect of the mountain air and scenery are well nigh irresistible to those who are acquainted with Montreat.

The afternoons will be free for swimming, mountain climbing, recreational games, tennis, etc.

In addition to this the new auditorium will be a distinct addition to the attractions of Montreat. Be sure that your church is well represented at this Conference.

Information regarding hotel and cottage rates and accommodations can be secured from Dr. R. C. Anderson, Montreat, N. C. Round trip rates to Black Mountain, N. C., the Montreat railroad station, can be obtained from your nearest railroad agent.

For further information concerning the Conference program write to Rev. Gilbert Glass General Superintendent, Box 1176, Richmond, Va.



Crowds watching stunt-day exercises at Montreat, 1921.

SYNODICAL YOUNG PEOPLE'S CONFERENCES

During the months of June and July, seventeen Synodical Young People's Conferences will be held throughout the Church. Your Church should be represented at the Conference held in your Synod. It is not too late to make arrangements for your representative to attend. If this has not been done, do so today. Following is a list of conferences in the different Synods:

June 1-8, Mississippi, Chickasaw College, Pontotoc, Miss.

June 2-12, Florida, Gainesville, Fla.

June 3-10, Appalachia, Stonewall Jackson College, Abingdon, Va.

June 6-13, North Carolina, Davidson College, Davidson, N. C.

June 13-19, Georgia, Riverside academy, Gainesville, Ga.

June 13-20, Arkansas, Hardy, Ark.

June 13-20, West Virginia, Lewisburg, W. Va.

June 14-21, Kentucky, Kentucky College for Women, Danville, Ky.

June 9-19, Florida, Palmer College, De Funiak Springs, Fla.

June 9-16, South Carolina, Clinton, S. C.

June 9-16, Alabama, Magnolia Beach, Ala.

June 13-22, Mississippi, Belhaven College, Jackson, Miss.

June 16-26, Missouri, Fulton, Mo.

June 19-25, Tennessee, Ovoca, Tenn.

July 12-19, Texas, Kerrville, Tex.

July 18-28, Oklahoma, Falls Creek, Okla. (P. O. Davis, Okla.)

July 25-31, Virginia, Massenneta Springs, Va.

SUPERINTENDENT'S ONE MINUTE TALKS ON MISSIONS

CHRISTIAN EDUCATION

To that S. S. wishing to establish a memorial to one of its members, nothing could be more fitting than a Student Loan Fund Memorial Scholarship. Read about this on page 422, and if interested discuss it with your school. At least, tell your school what this Fund is—there may be some boy or girl in your church who will want to take advantage of it.

PUBLICATION AND SUNDAY SCHOOL EXTENSION: Will your school be represented at the Montreat Sunday Conference this year? And how many representatives will you have at your Synodical Young People's conference? One of our leading ministers recently said that nothing had so influenced the young people of his church as had those conferences. For details, see page 23.

HOME MISSION—There are many good things about our mission schools in this issue. Miss Mary Guerrant Burnett, in writing on Life In A Mountain Mission School (page 438) says that she wonders why more college graduates do not combine teaching, adventure and real service in one of our Mission Schools. If any one does not believe our missionary teachers experience real adventure, they should read "Side Lights on a Missionaries Life"—(page 430). And these teachers are of real service in giving to boys and girls a chance to make good in life—to become useful men and women.

FOREIGN MISSION—TOPIC: INDUSTRIAL AND EDUCATIONAL MISSIONS

The Southern Presbyterian Church has over 40 Industrial and Educational Missions in the Foreign field. This work goes hand in hand with the evangelistic work of our foreign missionaries, these schools having been established as an aid to evangelism—where the foreign boys and girls could not only study the text books required in the public schools, but could also be taught the Bible. It is said that these schools are so much better, as a rule, than the government schools that many of the heathen parents send their children to these schools, not from a religious standpoint of course, but that they may receive better instruction. And here it is that so many of them first hear of Jesus and take the message of his love back to their parents. Many boys and girls, who could not otherwise be reached, are led to Jesus through our schools.

HOME MISSIONS

REV. S. L. MORRIS, D. D.
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

Our June Topic---Mission Schools

"IF"

REV. J. K. COIT

IF the greatest need of our nation is for
Christian education, and

IF our greatest national peril is spiritual
illiteracy and our greatest crime the
spiritual neglect of childhood;

IF the greatest harvest of souls is always
gathered between the ages of ten and
eighteen, and the gathering of this har-
vest the only task worth-while, and

IF the discovery and development of fine
human material is the greatest possible
work in which any man can engage, and
further

IF the Anglo-Saxon race is today the great-
est agency in the evangelization of the
world, and now exists in perfect purity
and greatest density only among our
Southern Mountains, and

IF this constitutes one of the greatest un-
tapped reservoirs of spiritual power in
existence

THEN surely any enterprise that is gather-
ing the young people of the mountains
between the ages of ten and eighteen.
leading them to Christ and giving them
intensive training for His service is a task
of supreme importance and one in which
I want a share, and finally

IF I can do my part to
avert this peril,
avoid this crime, and
engage in this constructive
and glorious enterprise by
praying and giving, I will begin to do so
now, joyously and generously.

"MOUNTAIN MISSION SCHOOLS—A LOOK IN"

"A gang of us boys were swimming in the river. There weren't many people around in those days and we were swimming where the town is now, when two strange men came along and told us to come out and put on our clothes, that they were going to have Sunday School. We didn't know what a Sunday School was, but we did not think it would hurt us any, so we went along. That was the beginning of..... School, and of my education."

The speaker, a graduate of the school, was in three months to be graduated from a famous church college where he had supported himself by waiting on tables and by writing for the press. Class standing had exempted him from examinations, and the end of the semester found him back in his mountain home.

It was an informal talk to the students of the mission school, but motive grounded it and some things stood out. "For four years I have been thrown with the graduates of most of the high schools of the State, and many from other states. I have learned some things that I want to pass along. One is the tremendous advantage you have by reason of the ethical and religious principles that are taught you here."

The story of this youth epitomizes the great game of Mountain Missions. Why not a game? Jesus said that his

disciples were to be fishers of men. The true lover of sport hies to remote streams. The wilds challenge stamina, unknown waters invite exploration, strange habits or unfamiliar fish pique intelligence and try skill. Fishermen de luxe depart such waters with empty hampers and very poor opinion of the fish.

He was sixteen years old when the writer met him, second of five children, of numerous and influential relationship. His attitude and theirs was typical of a community where the prejudices of primitive church against "brought on religions" with ministry that "preaches for pay" held pristine sway. The mission school was an opportunity to get something for nothing, but must be used with discretion. Beware of Greeks bearing gifts. "People shore don't do somethin' for nothin'." There must be a nigger in the wood pile.

"I'd ruther give my boy a bottle of licker than send him to one of them thar Sunday Schools," declared a pastor of the native church.

Adults were distrustful, children often rebellious. Rules were arbitrary restraints. Behind smiles and kind words must lurk sinister purpose. The conscious disadvantage of the uneducated in the presence of the educated begat resentment. "They think they're better'n we are because they've got larnin' and store clothes." But how some of them wanted that 'larnin'! It was the magnet that drew.

The youth in question was morose and incorrigible. He ran to contraries. Admonition he received with wordless indifference. Rebuke was answered by insolence; reproof with rebellion. Teachers sought in vain the magic formula that would admit them to his heart. He became a demoralizing influence. For the sake of the school it became necessary to suspend him near the close of the session.

The next session he was permitted to re-enter upon condition that he would give instant and cheerful obedience to



Two Mountain Mission Teachers, Miss Mabel Hall and Miss Ann Elise Roane, at Levi.

the discipline of the school. Things went well for a time only. The spirit of the boy spread to his brothers and sisters, and to the entire relationship. Evidently there was something wrong at home. The principal went to the father. It was a strenuous session. The fate of the school and mission poised.

His children were not being treated right. Teachers were abusing them. Favoritism was being shown. No one could call his children fools, and then keep them in after school and beat them up because they would not take it. It had been on his mind until he had got "plumb wrong." He would not stand it any longer. The man trembled like a leaf. He believed every word he said.

"This is a problem we have to settle," said the principal. "we can't do it while we are mad. Let's be reasonable. You are the father of these children. You want them educated. You are making great sacrifice to keep them in school, and I honor you for it.

"This school is here to educate the children of the community, yours along with the rest. It costs a great amount of money. The people who are giving it do not want it wasted. The teachers are putting their lives into it. They do not want the effort thrown away. I am the principal, it stands to reason that if the school fails I lose my job and my reputation too. We both have everything at stake. If we can't get together it is because one or both of us does not want to do the right thing.

"You tell me that the schools of the mountains are no account, principally because the children are allowed to do as they please. You know what will happen if I let the children do that way. You do not want me to let your neighbors' children do as they please, because for the sake of your children you want a good school. The trouble is that your children are trying to do as they please, and you are backing them up in it.

"You know the boy better than I do.

You tell me that you can't do anything with him at home; and yet when he comes to school, you are convinced that he is a perfect little angel against whom everyone has a grudge. I cannot control the boy, and unless you find some way to make it possible for me to control him, I am through trying. I am going to put him out."

"I gave money and work to help build that school, and my children stay in it if I have to bring them and teach them myself."

"You will do no such thing. There is a law that protects schools. If you expect to educate your children in that school, you must have them there tomorrow with the understanding that they are instantly and cheerfully to obey its rules. The first time one of them bucks, he goes out, and he stays."

The boy came back, buckled down to work and made a brilliant student. Everything went lovely until right at the close of the session he erupted. The teacher sent for the principal. "I can't do a thing with him. He has been as mean and insolent as he could possibly be for two or three days. I cannot stand it any longer."

When called aside, he went into a perfect tantrum, even threatening physical violence.

"I have reasoned with you. I have been kind to you, I have done everything in my power to inspire and make a man of you. This is your appreciation of it. You get off this campus and stay off. If you come on it again, I'll have you arrested for trespassing."

Within half an hour he made utter apology, promising fervently to be a model student if permitted to re-enter.

The next year there came a wonderful little woman to teach in the high school, and wonderful things she did with three boys in the advanced class. They finished the four-years course in three and entered an A class college with units to spare. It is not to be inferred that the problem ceased to be human, or that the tendency to contraries did not emerge from time to time. He had a way of announcing that he

had not looked at a lesson and then would turn in and read three or four chapters of Latin in advance, giving constructions faultlessly. One of the last things he did before leaving the mission school was to unite with the church. In composition he delighted. By his third year in college he was correspondent for a string of papers, and important articles are published under his name. He has prepared himself for journalism, and before graduation several positions are open to him. True to the mountaineer, the matrimonial instinct early asserted itself and he married at the close of his third collegiate year, an alliance that did not divert him from his education. He should have a brilliant career.

SIDE LIGHTS ON A MISSIONARY'S LIFE

A Personal Letter from a Worker to a Worker. (For fear of incurring her wrath, no names are given. Editor.)

'Tis an ill wind that blows no one any good, and although we miss you very much, yet we are enjoying cooking on your oil stove. We invited Mr.—— to take supper with us tomorrow night and we are planing to have everything good we can find to cook. I don't know whether it will be much or little, but for your sake we will try not to give him any beans.

Miss Margaret went to Lexington Monday, and today two poor old women from—— came here to trade and there was no one to trade with them. Someone told them to come to our room and they did, during recess. As it was snowing, I invited them in to warm, but I told them that we couldn't trade with them. One of them had a ham and a dozen eggs that she seemed so eager to get rid of, until I finally picked out an armful of old clothes from the huge box I had just received, and she gleefully accepted them for her ham and eggs. I hated to do it, but I felt so sorry for her, as she seemed unwilling to take the ham back home. We paid cash for the eggs, and we gave the ham to Miss—— for the dining room. You see

And just by the way, the father has become one of the staunchest friends of the school, and is member of the Committee that is maturing plans for a church building, and the children of the native preacher are all in Sunday School with his hearty approval. It took five years to do all this.

It has been charged that the church schools educate the ambitious youths out of the mountains. This is not true. The records of one of the oldest and best mountain schools show that out of 1,000 students handled during twenty years, only fifty have been graduated. Obstacles to education in the mountains are very great.

now badly your "traders" miss you, so hurry home!

Well, I've found you a nice young teacher for next year. I talked to the girls' circle at home during Christmas and she says that my talk made her decide to come into this work, although she had always been interested in it. I think you will like her for she is sweet and jolly. She is only twenty-one, perhaps younger. I think she will be a good worker.

Did anyone tell you about my mule running away with me, coming back last Tuesday evening? Elmer brought the two mules for us and he forgot to bring us a riding skirt, so we had to improvise. Mary put on her pajamas and I buttoned my gown around my waist and pinned it together between my knees—a la bloomer effect. My petticoat and coat covered my bloomers. We put our wool socks on over our slippers, to keep our feet warm. Elmer rode behind me, holding his parasol and mine, and I held my heavy hand satchel in front of me, on my mule's neck.

It was raining, but every time Elmer tried to raise a parasol it frightened the mule, so we were forced to accept the rain. About a mile from the station, without any cause, my mule began

to run away as fast as he could go. Instinct told me to turn my satchel loose and let it fall, so that I could catch my short reins that I had carelessly quit holding, so forgetting how much I prized my pretty leather bag, I dropped it into a mud hole that I was swiftly passing. The wind then relieved me of my hat and carried it into another mud hole. About that time the mule ran out from under Elmer and left him standing in the middle of the road, still holding the parasols. I wondered if he were hurt, but I couldn't stop to inquire. The faster the mule ran, the harder I pray-

ed, and at last he decided to stop, at the foot of a steep hill.

I sat there on him, and had a crazy spell of hysterics, first sobbing and crying and then laughing. I was thoroughly frightened and wanted to walk the rest of the way, but Mary begged me not to, as it was so cold and muddy. Elmer had to walk home and carry my satchel. When we reached here I learned that the mule I was riding wouldn't carry double, and there I was making him carry a triple load. I no longer blamed him for discarding Elmer and my satchel, for it is too much to expect even a mule to go against his principles."

THE EVOLUTION OF A MISSION SCHOOL

Grundy School, Buchanan County, Virginia.

REV. F. E. CLARK

WE believe the mountains to be one of the most important fields for missionary work, and it is not out of place to set forth a reason or reasons for this belief. We are speaking now of the opportunity in the Southern Appalachian Mountain section, which section probably furnishes a type of the opportunities existing in all similar sections of our country.

We have said that we believe this to be the greatest opportunity today, because of the stern stock, the purest type of Anglo-Saxon America. We find the teeming multitude of bright, zealous, energetic boys and girls, capable of the very highest development, eager, hungry and thirsting for an opportunity to become educated, to become qualified as home makers and citizens of the highest order. Another reason for believing that this is an unmeasured opportunity is the fact that hundreds and thousands have been neglected, and are today knocking at the door of opportunity that will never be opened to them. The way to meet this condition and the results to be obtained in meeting it are questions which are constantly coming up before the minds of those who are interested in the progress of missions.

We do not believe that the gospel can

be effectively distributed and competently received without the aid of the Christian school. Believing this, and acting upon such a belief, a proposition of this kind was begun in the heart of a great mountain county in one of the Southern states some fourteen years ago, and we will attempt to tell of its growth. As far as a Christian school is concerned, it was truly a territory where no one had worked before, and so far as the writer's experience was concerned, it was the very beginning of his experience. Coming fresh from the Seminary, and into an absolutely new territory, you may imagine with what fear and trembling the work was begun.

The needs were found to be very great. The desire of the people for such a work to be done was gratifying, after the apparent wall of opposition had been broken down. From the very beginning there was an eagerness on the part of the people for a school. They had been sadly neglected and were eager for any opportunities which might give their children better advantages. More than seventy-five per cent. of the adult people at this time were not able to read and write because they had been passed by in their early life, not having an opportunity to get



Mr. Clark and Graduating Class at Grundy. But yesterday, some of these boys were as——

even the elementary branches of an education. The difficulty arising was the establishment of a Christian school. The hardest point to overcome in this was the idea in the minds of the people from years of preaching by those who were uneducated. As a matter of fact the ministers did not believe in educated ministers. Not only do they not believe in educating the ministers, but they also preached very strongly against it, and did not believe in the ministers receiving any compensation for their services. But they do not "practice what they preach," for on more than one occasion we have seen them made glad by the donations which were given to them. The following makes clear the point which we are endeavoring to make, relative to the opposition by which we are met. Some time after the writer arrived in this county, the leading minister, at that time, in the county made this remark, "I like the young preacher all right, I think he is a good man, but if he establishes a school here he will make Presbyterians of all of our chil-

dren, for the Presbyterians are as bad as the Catholics." (I am happy to say, however, that this minister during the years which we have been here, has had every child of school age which he had, in our school.)

The ideal place for the location of the school, from every standpoint, we determined after a careful investigation was at the county seat of the county. This is the geographical, industrial and natural center of things, and so after a year had elapsed in which time the organization and establishment of the church was begun, the school was opened, in rented quarters, with an able assistant, Rev. W. W. Arrowood, because we had found the field to be so large and the need so great as to be impossible for one person or even two to do the work. The work was continued in rented quarters for a period of three years, during which time a suitable property and funds to acquire same were being obtained. The permanent location was chosen about one-half mile west of the county seat, on the main road, and on

the Levisa river. All the while the interest was increasing in a more satisfactory manner. From the very first day of the school work to the present time there has been an encouraging growth in the interest and an ever increasing outlook as far as the results to be obtained are concerned. The enrollment has grown till today we have enrolled about one hundred and sixty boys and girls, and have turned away from our institution this year more than one hundred students. The growth in property and equipment has been increasing with the growth of the students in number and in the number of workers in the institution.

What is the school today? We have buildings and property and endowment to the amount of \$50,000. Other institutions have less and more, but does this satisfy your mind?

In answering this question, "What is the school," we think of the institution as it is and as it is obtaining the very best results possible in the lives of those who are, have been and shall be in the school. In thinking of these things we feel justified in defining it as a well-organized Christian home, giving to every student regardless of birth or previous conditions in life, an opportunity for development. We are happy to say that for the period during which it has been our privilege to have a share, the results have been very satisfactory. In the more than 700 pupils who have been enrolled, a very large per cent., we feel safe in saying more than ninety per cent., have made a profession of faith in Christ, and we believe positively that one hundred per cent. have been benefited by being a part of the institution, and that the benefit acquired is in every case greater in proportion to the length of time spent in the institution. This being true, what a call for school work as mission work!

Just here we are reminded of the far-reaching influence from the school. Two of the teachers who have labored with us are now on the foreign fields, one in the heart of Africa, the other in

Korea. Some who have gone out from us are ministers of the Gospel and are effectively preaching the Gospel; others are in preparation for the ministry; some are teaching and others are in preparation for this work. Some are in professional life, and others are in preparation for this work. All are in preparation for that which is of great concern as far as the stability of our nation is concerned. Others are meeting our justice by being officers of the civil law. I refer especially to a young woman who graduated from our institution just a few years ago, who is married now and presides in her home as a mother, and also in this home as a Justice of the Peace in the community. She is a Christian, she is fearless, she is upholding the law. She is the first woman to have this office in our county, and perhaps one of the first in our Commonwealth. Even in the short space of time in which she has been in office (three months), her name strikes terror to the heart and mind of the moonshiners, bootleggers and law-breakers, and indeed a transformation has taken place in this community where prior to her induction into office conditions were very bad.

One of our first boys, as he expressed it, got "his vision" from us. This young man completed his high school work, went to one of the standard colleges of the South and received his A. B. from that institution, being the first young man from this county to graduate with such a degree. Before he had completed his college course he was elected Superintendent of Public Instruction of this, his home county. After being elected he received his degree, served the county four years in this capacity, was re-elected without opposition and is serving his second term, and during the summer months is completing the work in one of the largest universities in America, for his Master's degree, and a little later his Ph. D. Another honor which has come to us is that the first young lady from this county to receive a college degree, is also a graduate from our in-



These. Carl and Johnie are in this group. Seven of these boys have been given to the school.

stitution. The young lady accepting this dictation is a graduate of this institution, did her work here in a most acceptable manner, had some experience in teaching, and has graduated from a reputable business college and holds a position with one of the leading lawyers in the county, and with the greatest delight renders any assistance possible to her Alma Mater.

As we have lived in these great mountains and as we have beheld the wonderful forests which God has given to us in the mountains, we have thought of the little couplet, "from little acrons towering oaks do grow." So do these boys and girls when given the proper opportunities, take their place among the mighty of the earth, and truly we believe that God has in this day that great reserve which He needs, in the mountains.

In such a place there is a wonderful opportunity for seeing those who are unselfish, and for strengthening minds and hearts against the selfishness which we are inclined to believe is a besetting

sin in our nation today. On a Sunday morning not long ago, on account of the inclemency of the weather and the scarcity of apparel, for many of the children in the school, Sunday School was being held in the chapel of the school rather than to have them go a quarter of a mile to the church. Looking out of the window of the cottage which we occupy on the school campus, I saw one of the smallest boys, here because he has no father and no home, and his mother is not able to take care of him, bearing upon his back from the cottage where they live, across the campus to the chapel, another small boy, here for similar reasons. When asked why he was doing this he said, "because Johnnie's shoes are full of holes and leak very badly." Now this is an inexpressible side of the opportunity which we believe exists everywhere among these people, and this we trust indicates the true spirit of those who are endeavoring to do the work and those with whom we are working. Can you doubt that this is a wonderful opportunity which has



Relief's Post office, as seen from the school.

Building site. It ought to be cool even in summer.

been given to us, and constitutes a challenge as large as anything that can be found anywhere? The harvest truly is great. Shall we not gather and

garner all the sheaves for Him who loved them and gave Himself for them.

Grundy, Va.

RELIEF'S PROGRESS AND NEEDS

MRS. M. E. BRADSHAW

THE first spring days have passed, and the beautiful trailing arbutus is in bloom under the leaves, but still the cold winds remind us that winter is not yet gone. Then as the sunny days come again, the sound of saws and hammers is heard, and the children running in from play shout, "They are working on the new school house! See! They are ready to put on the roof." "When will school begin?" And so on, and so on.

For weeks and months the materials have been bought, piece by piece, and stored away until at least we could call in the carpenters and say, "We are ready to build." Some real sacrifice on the part of many enabled us to get the building started.

The house stands on a beautiful knoll overlooking the valley of Relief, and the homes of more than sixty children. More than one hundred children live within a radius of one mile. Surely they must be trained for the Master's use. Not a community in North Carolina can boast of any greater talent and integrity combined with energy and good healthy bodies, than we find

here. One of these boys could recite the multiplication table and numbers of Bible verses at seven years of age. This year he won in a township reading contest, over boys much older than he.

Here we find trained nurses, mechanics, lawyers, doctors, teachers, and many prominent business men who, we are thankful to say, received their earlier training in our schools.

Less than a mile from here lives the oldest resident, who is one hundred and two years young, having been born in 1820. She still feeds her chickens and helps with housework. There are many other residents who are over seventy, so you see this is a healthy locality.

The scenery from the school room door is one grand panorama. The Estatee River curves gracefully around the hills, and can be seen for more than a mile in the distance, as it flows rapidly on toward "the Gorge" of Tennessee, then into Nolchucky and further down becomes the Tennessee River. On the right one views the Roan Mountains of North Carolina

and many peaks of the Unaka Mountains of Tennessee. Then to the left lie The Bald, Julius' Knob, Mt. Mitchell, and other peaks of North Carolina.

Who will help in this great work of training boys and girls to become useful men and women? Here a dollar goes more than a mile in paying tuition, furnishing the house, or buying books for needy children who might, with the proper training, be leaders of our nation in the future.

Library books, pencils, or school apparatus in any form, and any amount of money, will be most gratefully received and carefully expended. What Society, Bible Class, Sabbath-school or individual would like to donate a bell or paint, or a monthly contribution?

For further information write Rev. T. J. Hutchison, Johnson City, Tenn., or Mrs. M. E. Bradshaw, Relief, N. C.

A SORROW IN THE FLOYD COUNTY SCHOOLS

SOME who have been in the Assembly's Mountain Work for years, coming over from the time when Dr. Guerrant had charge of it, may remember Mrs. Jennie S. Turner who was at Highland Orphans' Home at Clay City, Kentucky. Her health broke there and she left the work. When she regained her strength her heart called her back to the mountains, and she entered mountain work in Virginia, founding what is known as Cannady School in Floyd county, Virginia, under Montgomery Presbytery. The past year she was transferred to a new field, to open work there. and it was there that she was called to her rest.

A committee from Montgomery Presbyterial, in enacting resolutions as to her death, said: "The passing of Mrs. Turner came as a great sorrow to us, in the midst of our holiday season, as she had endeared herself to us and to every woman in Montgomery Presbyterial during her nine years of faithful service, first at Cannady School which she founded, and at Willis, Floyd County, Virginia, where she had gone to open up a new field when the Lord called her to her rest.

Her beautiful character, her simple faith and her pure joy in service were and are indeed an inspiration to all who knew her."

MOUNTAIN TEACHING IN THE EARLY DAYS

BY AN OLD TIMER

THERE is a beautiful little valley between two ridges of the Clinch mountains, Chestnut Ridge and Oxhead. A creek runs through it at the foot of Chestnut Ridge. A fine spring boldly gushes from under a cliff in the side of Oxhead. There on a comparatively level 'table,' not far from the spring, stood, in the years gone, a double log house of two large rooms, quite twenty feet square, with a big stone chimney between and an immense fireplace in each room.

Here Dr. Guerrant placed a mission teacher, many years ago. She had big opposition to overcome, against both

schools and Sunday Schools. She had been told that she must possess within herself the three Gs, Grit, Grace and Gumption, a big measure of all, and you will see that she needed them.

School was begun first in an empty house. The children were allowed to attend, or attended anyway, but there was opposition. From the first the teacher felt it, though nothing was said to her about it. But when their preacher came, he used the same old house, and he brought the opposition to a climax. I must tell you of his sermon. Remember this is not fiction, but a real occurrence. He went to his

place in his shirt sleeves and barefooted. He could not read a word. He had them "jine in singin'." Perhaps they sang "Jonah," one of their songs, the chorus of which runs, "Jonah, take your baggage on the deck, en don't fergit to git yer check." It has ten or fifteen verses, and they doubtless sang them all. Then he began:

"I won't take no tex fer thar haint none ter take. 'Im er goin' ter preach ter youens ergin skeules, and thar haint no tex at 'ud fit, but thar haint no place whar it says ter send yer chillens to skeule, so I take hit yer better not send em. en especial ter er woman what wars white side boards. (Teacher wore a standing collar.) But thar is er place whar it says 'Top knot come down.'—en that ud do fust rate, fur I see she hes er top knot as well as side boards." Teacher had her hair coiled high and smooth. At first this struck her as being so funny that it took all her will power to keep from laughing. But her husband became so indignant that he stamped out of the house, and she had to follow him.

That gave the preacher room for another quotation. "The wicked flee when no man 'pushes'," which to his hearers seemed so fitting that the day was won for his argument, and he harangued his hearers for an hour or more in the same silly way.

Teacher's husband was very indignant indeed, but she made him see that more pity than contempt was to be felt for a man who would call such 'rot' preaching the gospel; and for a people who had no better leader and were ignorant enough to be led by such a one.

But she left before she knew that he was leading them to the point of

locking her out of the school room; one of the children in passing her house told her that was the case. "You tell all the children there will be school," she told them. That afternoon she rode four miles to get a written permit from the owner for the use of the house as long as she wanted it.

Next morning she shouldered the ax, and went off to her task. The children were there, and some grown folks to see her discomfiture. But what they saw surprised them. They saw her advance and begin to prize loose the shutter, after giving good morning to the children.

One man called, "None o' that! That haint yer propty, and yer kin be tuck fer bustin' hit." Another said, "Weuns don't want no skeul en yer haint er goin' in thar." and advanced to take the ax.

"Don't you dare touch me," she said, and drew out her permit and read it to the men. They drew back, muttering some words not in the dictionary. One said, "How kin weuns tell but what ye rit hit yerself?"

But they have fear of what the "law" can do, and a paper given in "law" is much respected.

"No, I did not write it myself; so please stand back, unless you want to open this window for me." No one wanted to help, but when it came loose and fell to the ground a jeering, "Yer'll pay fer brekin' that ar hinge," was a parting gibe.

She climbed in, prized the bar off the door, and conducted school.

She stayed four years in that beautiful valley, and in that time the neighborhood changed so much that they became ready and willing to help build a school house for a county school.

Wanted: An organ and some song books. Who will give them to us?—Miss Mary S. Martin,

Norton, Va.

LIFE IN A MOUNTAIN MISSION SCHOOL

MARY GUERRANT BURNETT.

AS I sat looking out of my window, one of these cloudy, gloomy mountain days when the clouds seem to shut down like a lid on the surrounding mountains and make us feel miles from everything and everybody, I could not help but think of you people beyond the rim of those mountains and I began to wonder what you were thinking about us, or if you were thinking anything. Then I answered my own question by going back, mentally, to my own pre-missionary days, which by the way are not so very far back, and remembered my own vague prayers for "our missionaries at home and abroad." About all I knew of the ones "at home" was that they were somewhere back in Kentucky, Tennessee, or North Carolina trying to teach mountain children, and I frankly confess now that I often wondered secretly why they should waste their time in this country when they might be serving thousands in China or Africa.

It is sufficient to say that my opin-

prove delightful to those who have a sense of humor and enjoy making the best of things as they are. There's an opportunity to laugh hidden around every curve of these mountain woods. Next, I'd suggest it for those who have a thirst for adventure and new experiences,—you get them in wholesale quantities. And then to the girls who have an earnest desire for service and worth while work I'd advise it. First of all I'd highly recommend it to those mixtures of the above three, i. e. the average college graduates, who are suffering from that restless desire to be up and doing something worth while, the rather prevalent feeling due to college training and numerous lectures on the "responsibilities of a college education." And (what I know will appeal to any alumnus) with all its advantages for service, you can still go home for the Christmas holidays and you can still get mail once a day!

But I did not start out to write an appeal for workers, my purpose was to tell you enough about this school, which by the way is Highland School, at Guerrant, Ky., so that when you want to think about your "missionaries at home and abroad," you'll at least have a few definite thoughts about the "at home ones."

In the first place we are four mountain miles from a railroad, miles that must be traversed on the back of a mule with your suit case up in front and a



The "Seventh." at Highland.

ions have completely reversed, and I am now wondering openly why at least one-third of the college graduates who find that they must teach for several years to utilize their B. A.'s, don't combine teaching, adventure, and real service in one of these mountain schools. Speaking from experience, I should say this work would appeal strongly to anyone of at least four groups of girls I've known. First, it would



And a class room in it,

little boy up behind you. These mules are long-suffering beasts—as a rule. Now and then they revert to mulishness just to furnish thrills and ward off boredom, but never with very fatal results.

As to our buildings, we might well quote “we are seven”; infirmary, cottage, boy’s dormitory, girls’ dormitory, school-house, orphanage, and church. The school-house could easily play the role of the seventh one in the graveyard. It has just about passed its day of usefulness and we are hoping for a new one in the near future, before any accidents occur, like second floor grades coming through on the heads of first floor ones. I’m one of the latter so the need seems very real to me.

The orphanage and church are the flowers of our flock, the church about three years old and the orphanage not yet quite ready for habitation, but with big promises for the future. The infirmary has recently taken on a new coat of paint externally and internally so looks much improved though still in need of many things.

But by far the most attractive thing about the school is the student body. We have now about seventy boarding students, including the orphans and ranging from three years old on up. We are daily turning away eager applicants, but when we’ve put beds in the halls, and utilized the one and only guest-room, our limit has about been reached and the always-room-for-one-more theory exploded.

The school work consists of eight grammar grades and four years of high school work. The high school classes are small as many of the children drop out after the eighth grade, but those that stick are very worth while, a sort of survival of the fittest, and do good work. Many of the day students have to walk long distances to school every day, up and down mountains and through creeks but they are usually very faithful in attendance. One little first grade girl, Pocahuntas by name and Poky for short, walks three miles every morning and three



The Orphanage-Dormitory Building.

miles back again every afternoon five days a week and frequently makes it six as she is quite regular in her attendance at Sunday-school in good weather.

It is very hard to get the older people interested in the church and comparatively few of them come, but the children are more faithful and much more easily influenced. It is often discouraging to see how little difference the school has been able to make in the lives of the older people, but where graduates of the school have married and made their own houses, the difference is noticeable and most encouraging. I am sure our long-suffering friends, who have heard our many pleas on the subject, will be relieved to know that we are now the proud possessors of the longed for water works. More than that, they are really ours! free from debt, thanks to the very generous gift of a friend indeed and in need. If you could have seen the rejoicing when that gift arrived you’d have thought we’d been endowed with a million.

We have had comparatively little

sickness this year though Influenza has been prevalent in the community. The children play out of doors a great deal, the little ones volley ball and base ball, the larger boys and girls basket ball, when the weather permits. Some of you athletic people used to steam heated gymnasiums would be rather shocked no doubt, if you could see us playing an animated game of basket ball on a court of frozen ground, with patches of ice here and there where water stands in wet weather. (That's just a subtle hint gently put. We need a gymnasium, you people with money to invest!)

There are many many more details

I might tell you, interesting ones about the children and the families, that would give you an even more definite idea of our work, but space is limited. But we would like to feel that you really knew us and had a personal interest in us. Now when you pray for, and talk about your "missionaries at home" I do hope that just a few of your thoughts will travel to a very small valley in the heart of Breathitt County, and there they will find us, about fourteen strong, trying to make better citizens and Christians out of these otherwise very promising young outlaws of the mountains.

THROUGH THE WEEK AT TEX.-MEX.

MISS B. STARR

WHAT would you like to know about Tex.-Mex.?—What *do* you know? "NOT MUCH."

That is just all I knew before I came here last September. But now I knew quite a little more, and would like to tell you something about the work here.

First, it is an industrial school. In connection with the regular school work there is the work with the hogs, the dairy, the farm, the print shop, the laundry, and, at present, work on a part of the new school building.

The school is for Mexican boys. At present we have 64 boys. We have school from eight to twelve-thirty each day except Monday. On Mondays we have no classes, but the entire day is spent in work on the farm, at whatever kind of work is assigned to each one. The afternoons except Saturday are also spent in the work on the farm. Saturday afternoon is "free time" for the boys.

Every Sunday morning the boys have Sunday-school and Christian Endeavor services, in charge of the older boys of the school. At night either Dr. Skinner or Mr. McLane preach to the Tex.-Mex. Family. Some of the boys have also been assisting in a new Sunday-school for Mexicans recently started a few miles away.

As mentioned above, work is now being done on a part of the new school building, which we are urgently in need of. On account of "not sufficient funds," the remainder of the building will have to be completed at a future date.

The boys average in age from 14 to 22. Of course there are a few under and a few above these age limits. They have organized themselves and now have Student Body Government, which is proving a great success. Generally speaking, the boys are quick to learn and willing and ready to undertake anything and everything that they are given opportunity to do. They are also given greater opportunities here than at any other place I know of. Just the other day a boy said he thought this school was so much better than public school for them because if a boy knew one thing he was allowed to go forward and not kept back in the grade because he could not pass, fully into the next grade. Here the boys are allowed to take the subjects they are ready for, and not required to take the whole grade. For that reason it is hard sometimes to say just what grade a boy is in, but the idea is to help the boy to learn, and not fit him into a "grade."

Tex.-Mex is here to serve Mexican boys and young men. One young fellow who came from Mexico about fifteen months ago, unable to speak English, can now carry on a conversation about almost any subject. Isn't that worth while? This school is the School of the Presbyterian Church, and we ask you to help in the work done here, by your prayers and in every way within your power.

We are greatly in need of a piano to be used in chapel services, and in all religious service. The boys sing well, but we feel that a piano would help make the music better. Then, too, the Mexicans are a music loving people and it would help in many ways and at many times, for instance in our social gatherings. We are told that one thing which makes work among the young Mexicans difficult is that

they do not know anything about play. That is, the wholesome kind of play. For this reason we are trying to get the boys to know some games, and interested in playing them. Very often at these social gatherings we have violin and guitar music by some of the boys. This adds much to the program. We think a piano would help much too.

We have been having stereopticon slides and lectures every two weeks, on Saturday evening, for the past two months. This will continue for the remainder of the term. These pictures and lectures prove educational as well as entertaining. The Mexican families who live in the neighborhood are invited to attend. The desire of the Tex.-Mex. workers is to help the boys to develop the four-fold life.

Kingsville, Texas.

"WHAT ARE YOU GOING TO DO FOR US?"

interpreted by REV. ELIAS TREVINO

WELL, another year has elapsed since I wrote something about the desperate need of a school for the Mexican girls, in our missionary work in Texas, and yet there is only a faint signal about its coming. Nevertheless I have not been discouraged because I have faith in God and in His people.

Now, readers of THE MISSIONARY SURVEY, and the Church-at-large, sit down and tell these girls if you are going to give them the school, because they have been waiting for it for several years. Some of them are grown old and at present they will not enjoy the school, even if you give it to them tomorrow. They have told me



Here we are. Don't let us grow up without a school.



We are now growing old.

that they will be ashamed to attend the school now and enter it in the first or second reader, as they are now young ladies.

Their opportunity of getting an education has gone for ever; but look at the other picture and see how some other girls (the little ones) are coming just at the heels of the first ones. They are coming, jumping and singing, with that grace and sweetness of their age, and they think that they are coming to the school not knowing that there is not yet any school for them.

Now, shall we permit them to come and discover they were mistaken about the school of which they heard talk some time ago? If so, tell them: "Oh little girls, you are mistaken. We only talked in the papers and in some meet-

ings about the school for you, but be sure that your hair will grow white before that talking can come to a reality."

We must have courage either to discourage them entirely or to assume the responsibility and give them the school, and give it right soon, but we must not cut our contributions for the other causes of benevolence in order to make a contribution for the girls' school, because if we do that we will give the school at the expense of all the work of the Church, and not at our own expense.

Now, I thank you for your attention, get up and go to work for the MEXICAN GIRLS' SCHOOL.

San Antonio, Texas.

A LETTER SENT TO A MOUNTAIN MISSIONARY

Vincent, Kentucky, Feb. 19, 1921.

Sir:

We want a Presbyterian School here awful bad. We have got a graded school, but I have noticed all along that the Presbyterians have good schools and have Sunday-schools and

teach the Bible and that's what we need more of in all sections of the country, as well as here. Please come and see what you think about the situation, or have some one else to and also make us a good talk. Let me know in plenty of time when you could come or send

some one. The majority of the Trustees want that kind of a school, and I think the majority of the district favor it. We would like to see what we

could do at once. Please let me hear from you soon.

Yours Respt.
(signed) Burgoyne Botner.

MISSION SCHOOLS IN THE ANNUAL REPORT

Mountaincrest, Arkansas.

Mountaincrest has grown in the past six years from a prayer winged out in search of God's favor, to a prayer materialized into a well equipped girls' dormitory, a nine thousand dollar stone building for boys and school purposes, and a seven room manse now occupied. Our student enrollment has grown from twenty to forty-five, thirty-three of whom are boarding pupils and under our constant care. Our little church, organized September 3rd, 1916, with six members, now has a membership of thirty-five resident members, while during that time it has taken in sixty-one members. There has been a great volume of water squeezed out of religion in this vicinity and there are very bright prospects for several more dams to break and send their watery belief to some forgotten place in the sea, leaving us as far away from water as Calvary. We are very thankful for the increase that God has given. We feel that the foundation is laid in a way that there can be built upon it a great structure. We have tried to make it as broad as Presbyterianism, four-square, and as strong as Calvinism,

anchored by faith to the Rock of Ages. There are many boys and girls who now have their eyes turned upon Mountaincrest as the one hope of an education. With not a High School for twenty-five miles in any direction, we have material in abundance. We have several students who are seriously considering religious work—one is with us studying for the ministry, while another has been ordained and is preaching for another denomination. This fruit God has given in answer to the prayers of many of His saints. Let



Mountaincrest as it was. One side was used as a barn, the other side as a dwelling for Mr. and Mrs. Jeter.



First Glimpse of Mountaincrest as you approach from the East. "A City set on a hill."

us continue to pray and give until the victory is won.—Rev. J. E. Jeter.

Womble and Mt. Ida—In the Southern section of the Ozarks, Rev. Jno. T. Barr is duplicating the splendid work at Mountaincrest as may be seen by the following:

“When I came here ten years ago I was the first Presbyterian preacher who had ever lived in the county, and there were only seventeen members in this church, which had been established three years previous by the Presbyterian evangelist. There was much ignorance and misinformation to be overcome, and the fight has not been an easy one. Today we have two preachers in the county, three organized churches, six regular mission points, about a hundred and fifty members, and the good will of practically all the intelligent people. They have learned to respect us even where they differ from us very greatly. The church at Womble, is, of course, the center of our activities. Except for one of the teachers in the school and one lady at Mt. Ida, not a single member of our church in the county was reared in the Presbyterian Church. Two of the officers in our church here are sons of Primitive Baptist preachers who are living and preaching.

One of the greatest difficulties incident to the work is the fact the county is very sparsely populated, there being only fourteen people to the square mile. There are sixty-seven school districts in the county, and I keep one Sunday a month open to visit virgin fields. In this way I have succeeded in preaching in every district except six, and hope to go to those soon. I have also visited nearly all of the schools in the county. This has required a great deal of hard work, but it has paid in spreading the knowledge of our work. I have also taken a large part in the life of the county, having served as Red Cross Chairman and Secretary of the County Board of Education.

Our school is the most important de-

velopment of the whole decade. We call it the Caddo Valley Academy. We have six teachers, and teach through the twelfth grade. We lease the brick school building, but have our own dormitory—a building of twenty-four rooms. It is beautifully situated and is very comfortable. All of the teachers live there, and we have some boarding students. Since we had but little time for advertising this year, we did not entirely fill the house, but next year we expect to have every room full.”

Smoky Mountain Seminary, Moraine, Tenn., Mrs. Nelie B. Lee, Principal—“There was no unusual occurrence in the work here during the year 1921. The school has enrolled 45 in the day school and 120 pupils in the Sunday-school. We have preaching the third Sunday of each month by the Rev. Allen Messer, and have recently established a mid-week service that is well attended. We have fine order, I have averaged twenty or more visits per month.

During the summer the Primitive Baptists held a protracted meeting here, a number of our pupils were interested and later on at a missionary Baptist meeting some of them were converted; but they have never joined any church. Their parents are all Baptists but these young people are better instructed in the Scripture than any of the Baptist preachers who come here. I wish we had a church of our own here.

I teach the smaller children's Bible lesson usually in the day school. One little boy told a friend that he went to Sunday-school every day. It would gladden your hearts to hear these children recite Scripture. They memorize whole chapters, sing songs and listen to and tell many Bible stories. I wish it were possible to tell you of all their funny sayings, they are so precious to me, these little mountain children.”

OUR SPICE BOX

One of the greatest untapped reservoirs of spiritual power. What is it and who must "tap" it?

"We didn't know what a———was, but we didn't think it would hurt us, so we went." What did it lead to?

It's too much to expect even a —— to go against his principles?

Who stays at home,—and also does some most "unwomanly" things,—according to some people?

In which direction does Relief School face?

What were—and are—the three "G's" of Mountain Mission Teaching?

What helps to furnish thrills and ward off boredom in mountain teaching?

Do you think a piano would help? How can you say so?

How can we give money to the Church's work at the expense of the Church's work?

Bright prospects for dams to break. How does it apply to our work?

Summarize ten years' work of one man. Has it paid?

Entire graduating class will teach among Indians. Where? Is it worth while?

Why stay home from school because the water is high?

SENIOR HOME MISSION PROGRAM FOR JUNE, 1922

Prepared by ELEANORA ANDREWS BERRY.

A Mission School Radio Program.

1. Hymn—The Comforter Has Come.
2. Scripture—Job 28, (Revised Version if possible.)
3. Prayer—For the children of our Mission Schools.
3. Broadcasted from Grundy.
4. "Listenin' In" on a Former Student.
5. "Picked Up" from an un-named School.
6. Grams from the various stations.
Tex.-Mex.
Levi.
O. P. C.
Highland
Stuart Robinson.
Your Presbyterial or Synodical
School.

8. A Plea from the Mountains, sent into the air.

9. Prayer—For the Mission Schools, that the Church may give the money necessary for their adequate equipment, and that they may continue to be influences for good in their communities, and states and in the nation.

10. O, Zion Haste.

Notes:

No. 4. Send to Literature Department, 1522 Hurt Building, Atlanta, Ga., for this, and also for other leaflets on Mission Schools.

THE JUNIORS

MOUNTAIN LIFE DESCRIBED BY MOUNTAIN CHILDREN

MRS. Patsy Bratton Turner of Canoe sent in the following "themes," saying that she had asked the children to write, and had said she would send the best one to the Home Mission Office, to be printed. We print two of four sent. One gives a picture of some of the difficulties little mountain children overcome, to go to school. We wonder how many of our city children are so eager to get an education.

The other one—well, after all, mountain boys, and other boys seem to be just about the same, don't they?

Going to School in the Country.

By HARRY TURNER.

In the country where I live we go to school every day, when there is no high water. When there is so much water we have a job getting to school.

And when we go to school we get so tired walking that we can't hardly study.

The roads are so muddy it almost

pulls our shoe soles off. We can't keep our rubbers on. The mud is so deep we just mire up.

But I think it is better to wade through the mud and have an education than to do without it. Education is the best thing that any one can have. If you have a good education that is something that no one can take away from you.

I go to school at Canoe. I have been going to school here for seven years. I started to school when I was five years old, and have been going ever since.

When I first started out to school, I found it very hard at first, but now it seems easier for me. At first I always waited for my teacher to help me with all of my lesson that she gave me to get myself. But she told me I would have to get them myself, I could not always get help from her.

We always have to start to school early in the morning to get there before books. We have so far to go and the mud is so deep it takes us a long time to get there.

School opens at eight-fifteen and closes at three. We have to study very hard at school. If we didn't have an education we couldn't read the Bible, to learn of the great things which God hath done.

The Life Of A Boy.

LEONARD MCINTOSH.

The life of a boy is a pleasant life. And then's when he has his



Canoe Dormitory and children. Harry and Leonard are among the children.

fun, playing in the creek barefooted and going fishing.

Sometimes when he goes fishing he goes in swimming while his hooks are set for fish.

And a boy goes out and doesn't let his parents know it, then he is killing birds and tearing down their nests and getting their eggs and little birds.

And sometimes he is out with his traps catching rats and other things.

And in the cool of the evening he climbs the hills and brings the cows to be milked, and when he is up there he sometimes catches a rabbit and when he doesn't catch a rabbit he gets him a load of wood.

Sometimes he yokes up his calves and plays with them, some of his little

neighbor boys come to help him yoke them up, then they have lots of fun.

* * * *

In writing of "Going to School in a Country," a little girl says: "Children in a country have a very hard time going to school. Some of them have to cross mountains and all of them have to cross creeks, when it rains it gets the creek up, and everything is so muddy. Lots of girls and boys have to come many miles to school. I know two girls that have to come six miles and cross a mountain, and are in the creek all the rest of the way. The roads are so bad, too. But if you really want to get an education you surely can."

JUNIOR HOME MISSION PROGRAM FOR JUNE, 1922

Prepared by Eleanora Andrews Berry.

"GETTING WISDOM" PER OUR MISSION SCHOOLS.

1. Hymn—Listen to the Shepherd's Call.
2. Prayer—That every child in our country may have opportunity to acquire the true wisdom.
3. How to Get It—Proverbs 4: 1-13.
4. Impersonations
 - A Tex.-Mex. Boy.
 - A Mexican Girl.
 - A Canoe Child.
 - A Mission School Teacher.
 - A Boy in a Mountain School.
5. Prayer—That there may be continued blessing upon the work of our Mission Schools, whether for Negroes, Indians, Foreigners, or Mountain children, and that many may be trained for Christian Work among their own people, or in far-away parts of the world.

6. Hymn—The Sweet Story.

Notes:

Hymns are from LIFE AND SERVICE HYMNS.

4. Give out in advance the articles on which they may be based, and let the children work up their own impersonation. For the Mexican girl see also article in March Survey by Mrs. Guerrero, page 213. Canoe Child, Letters in Junior Department, Mission School Teacher, Side Lights on a Missionary's Life, and Life in a Mission School. The Boy in the school,—let him tell his own story, from Mountain Missions, A Look In.

WHO WILL OPEN THE DOOR FOR LING TE?

From Tract by Miss Clara M. Cushman, Walnut Hill, Mass.

(To be read or recited by girl in Chinese dress.)

I give you my best bow. I am a stupid little Chinese girl. Some days I am so naughty my grandma says I shall probably be a monkey after I die! This scares me and gives me a big pain in my heart. I am sure I was born on an unlucky day. They tell me my mother cried a great many tears because I was a girl, and my grandma

and father were very cross and angry.

One day, grandma bought bandages nine feet long, and I heard her say to my mother, "You must bind Ling Te's feet." Mother said, "Oh, I dread it, for she will fuss and cry and keep us awake nights." "You must surely do it," said grandma, in her stern way. "Why, how do you expect to get a

mother-in-law for her if her feet are not bound?"

This scared me, for I have heard some girls say it is terrible to have a mother-in-law. I ran away. I had to come home at night. Grandma was angry, and said, "If you run away again I will send the foreign devils after you; they will dig out your eyes and your heart and take off your skin, and send you off to America, and after you die you will be a donkey for them to ride." This scared me, of course, and she began to turn my toes under and wind the long bandages around my feet.

Tighter and tighter she drew them, and when I could not bear it, and began to struggle and scream and kick, she called my father and mother to hold me. I could not sleep that night for the pain. I can never tell how my feet ached; after a few days, they were so sore and lame I could not walk. Once my mother said, real soft and sweet, "Poor child," and that seemed to make me feel a little better. Now my feet are dead, and do not ache so bad, and I can walk on my heels pretty well.

One day I heard my father say, "My venerable mother is getting feeble. I must sell a donkey and buy her a coffin. I know she will feel better if she sees it all ready for her."

The next day our little black donkey was gone, but a fine big coffin came and was placed in the hall. When they lifted up the heavy cover I looked inside. It was painted black, and looked big enough for all of us! We looked into it a long time, and said this and that, but grandma only looked once and then hobbled away. I ran after her and said, "Why grandma, don't you like your coffin?"

She did not answer me. I heard her say, "Oh, Buddha! Oh, Buddha! It looks so black and lonesome! How can I lie there all alone?" I saw it

made her afraid to think of being put in the coffin.

One day my mother put a long brass pin in grandma's hair. "What is it for?" I asked.

"To rap at the gate of heaven with," said she.

All these things made me wonder about death, but when I asked anybody about it, they said, "I don't know," or else they got cross, and said, "Don't talk about that; it is not polite."

During the sixth moon, Wen Shan, one of our neighbor girls, came back from the Peking School. She looked so queer to us! They had taken the bandages from her feet, and she walked like a boy, and her feet were nearly as big as a boy's. I laughed at her because she had followed the foreign devils, and had a girl's head and a boy's feet, but often my poor feet ached so I wished in my heart that I had boy's feet, too.

At first we all made sport of Wen Shan because she had been off to the Mission School, but she was so gentle and kind, we got ashamed to make her feel bad. One day I said, "Why don't you get angry and revile, like you used to do?"

"Because Jesus said 'Love your enemies'."

"Jesus? Who is Jesus? Is he your teacher?"

Then she told me a beautiful story about her Jesus. I did not believe it, but I liked to hear it all the same. We all liked to look at her doll and the pretty things that came from America in a box for the school. No one in our village ever saw such pretty things. Everybody went to see her home after she trimmed it up with the bright pictures and cards. She called them "Christmas cards." She says Christmas is Jesus' birthday, and the nicest day in all the year. We girls wish we could have Christmas in our village! She says the verses on the cards are Bible verses, and the Bible, she says,

is the book the true God has given us to be good and please Him, so we can go to Heaven when we die.

When I told grandma, she said, "Ask Wen Shan to bring her Bible Book over here and read to me, and I want to hear about her Jesus God, too."

When Wen Shan came, I could see that grandma loved to hear her talk about Jesus. Wen Shan seems to love her Jesus, but we are afraid of our gods, and sometimes I think her God must be nicer than ours.

No woman in our village can read. It is a wonderful thing to hear her read as well as the Mandarins! One day she read where Jesus said He was going away to prepare a great many mansions, and He promised to come again for His friends.

Grandma said, "That is very nice for the foreigners."

But Wen Shan said, "He is heaven's Lord—our heavenly Father; we are all His children. He loves Chinese just as well as He does Americans."

"Do you think there is a heaven for me, too?" said grandma, and her voice shook so it made me feel very queer in my heart.

"Yes, surely there is."

"But I am nothing but a poor, stupid old woman, and I am afraid He won't want me in His fine mansions," said grandma.

After this, I noticed grandma did not burn any more incense to the gods, and sometimes it seemed to me she was talking with some One I could not see.

When the cold weather came she began to cough and grow weak, and one day I heard them say, "She cannot live long." My mother bathed her, and put on her fine clothes, and the priests came from the temple and beat their drums and gongs to scare away the devils that watch for the dying. Poor old grandma opened her eyes and looked so scared I could not look at her!

Mother put the brass pin in her

hand, and shut her fingers around it tight.

All at once she said, "Send Ling Te to that Jesus School." Then she went off to sleep. About midnight she opened her eyes and smiled so glad! But she did not seem to see us.

"Oh, Look! Look!" "The door is open." "Oh, how beautiful!" "Yes, it is *my* mansion!" "So big!" "There is room for all of us—I'll go first and wait for you."

Then she folded her hands and went to sleep and they put her in the black coffin and fastened down the cover with pegs.

I found the old brass pin on the floor; I was so sorry for grandma, until I remembered she said the gate was wide open, so I thought she would not need to rap.

After the funeral mother talked a great deal to me about going to the Jesus School. One day when my father could not hear she said, "I want to know more about Jesus. I can never read His Holy Book, but you can go, my daughter, and learn, and then you can tell me."

I was very anxious to go, for the cold weather made my feet sore and I cried every time I changed the bandages. At last my father said, "Oh, well; she is nothing but a girl—let her go. I shall save rice by it." So one day I started out on the little white donkey for the Jesus School. My heart felt big and shaky but I was glad to go.

It was a long ride to Tsunhua. When we reached there the gate-keeper led us to the teacher lady. She took us into her beautiful room and let us see the Iron Tailor sew, and we heard the organ make its beautiful noise and then she showed us the Girls' School.

I began to see that I had reached heaven and looked around for grandma. The girls looked very happy, skipping around on their big feet, and

I was so glad to be there, too. But when my father talked to the teacher lady about leaving me her face grew very sad and she said, "I cannot take her, my school is full! I have already turned away seven girls today."

"Why," said I, "You must be mistaken. Grandma said there was room for all of us."

She put her arms around me and said, "Poor child I am sorry, but there is truly no room for you. I have asked the kind friends in America to send money to put up more rooms, for it costs one hundred dollars to build a room and thirty dollars a year to support a girl. If they will send it, then I can take you."

This was a far away hope and did not comfort me much. My happy heart was turned to iron and my words and

tears were all frozen up together. My father led me away out through the gate. I did not think the keeper would really shut it in my face but he did. *He shut the gate of heaven in my face* and I had not even seen my grandma.

Now I am thinking all the time about those happy girls *inside*, while I am shut *outside*. I often see a hungry look on my mother's face, and she says to me, "Oh, my daughter! I did hope I was going to know about Jesus."

I don't know how to pray to Jesus—I wish I did—but every night I say, *Please*, Jesus, ask your friends in America that have money to send some over here to China—enough to make a place for this stupid child, for, oh, dear Jesus, it makes me feel so bad to be *shut out*."

Missionary Mosau No. 2.

JUNIOR FOREIGN MISSION PROGRAM FOR JUNE, 1922

Arranged by Miss Margaret McNeilly.

TOPIC—MISSION SCHOOLS

Song—I Think When I Read That Sweet Story.

Lord's Prayer in concert.

Roll Call—Answer with the name of a mission school.

Minutes.

Business.

Collection Song.

Offering.

Song—Selected.

Scripture Reading—Matt. 5: 1-16.

Prayer for the children in mission schools, and those that teach them.

Quiz—What Do You Know About Our Mission Schools.

Story—Who Will Open The Door for Ling Te?

Song—Hark 'Tis the Shepherd's Voice.

Prayer, closing with the 23rd Psalm repeated in concert.

SUGGESTIONS.

It might add to the interest of the meeting, if the room in which the meeting is held, is arranged as a school room, the leader as teacher, and the members of the Band, the pupils. Some of the customs of the native schools could be carried out, then the contrasting Christian School session presented.

Use the Questions and Answers on China, in the Foreign Section of the current issue of The Survey.

Make earnest prayer for the mission schools, and those who are conducting them.



Our Juniors will enjoy seeing this picture of Sophia Earle Montgomery, and the Yates children. These little girls live in China. Their parents are Missionaries. Look in the back of the Survey and find the name of the town in which they live. (Parents are: Rev. and Mrs. James N. Montgomery and Rev. and Mrs. O. F. Yates.)

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

Box 330,

NASHVILLE, TENN.

MONTHLY TOPIC—INDUSTRIAL AND EDUCATIONAL MISSIONS

THE argument for Industrial and Educational Missions has been given repeatedly in discussing the Monthly Topic for June for several years past and we must assume that the leaders in our society work are as a rule old enough to be somewhat familiar with this phase of the subject and that it is unnecessary to include this argument in the present discussion.

A list of all our schools and of the missionaries in charge of them is given on pages 40 to 44 of our Church Calendar of Prayer for 1922. The following list of leaflets is available and will be sent on request free of charge to any of our society workers when they wish to use them in their study class work:

Industrial Work of our Southern Presbyterian Missions Abroad. Educational Department.

I. Educational Missions. Eva M. Cavers.

II. Agricultural and Industrial Missions. Eva M. Cavers.

Our Kiangyin Schools. Rev. Lacy L. Little.

Kashing High School Kashing, China. Rev. Lowry Davis.

Kindergartens of the Japan Mission of the Presbyterian Church U. S. Miss Leila G. Kirtland.

Carrie McMillan Home, Kochi, Japan. Annie Dowd and Annie Ellis.

Kobe Theological School. Rev. H. W. Meyers.

Instituto Evangelico—Lavras Ag-

ricultural College, Lavras, Minas, Brazil, Founded 1908.

While Industrial Education is a valuable aid in our missionary propaganda everywhere, the need for it is especially urgent at the present time in Africa and in Mexico.

The African people have not yet emerged from the tribal stage, and until very recently the men of the Congo tribes were almost altogether hunters and fighters, who procured their meat supply from the wild game of the country, the tilling of the gardens being left entirely to the women and children. The coming of the white man into this region will mean the rapid disappearance of the wild game as a food supply, and the education of the native under government auspices will be directed more and more towards fitting him for membership of society organization of larger scope than that of the tribe. The matter of prime necessity for the natives as this movement progresses is that he should be taught how to produce his own food supply by the work of his hands. The Congo Government is very much interested in this subject and is ready to assume a very favorable attitude and to grant all necessary concessions to those missions that emphasize Industrial Education in their work. In this connection we are very glad to learn from the Annual Report of the African Mission of the fine

In one of our stations there are three cases of spruce and three of typhoid fever among the missionaries. The nearest foreign doctor is sixty miles away. When Dr. R. M. Wilson leaves for his furlough in May, Dr. J. B. Patterson will be the only doctor for the five stations.—Dr. Swinehart, Kwangju, Korea.

year's record of the Carson Industrial Training School at Luebo.

In Mexico also at the present time Industrial Education is especially important. The masses of the Mexican people have lived so long in an estate of peonage, in which they had no hope of bettering their condition by any work they might perform that they almost entirely lost the spirit of work and acquired the habit of making just so much exertion and no more as was necessary to supply themselves from day to day with enough *tortillas* to keep soul and body together. The result is that they are among the most indigent people in the world in spite of the fact that they live in one of the finest countries in the world in respect of all kinds of natural resources.

Our Mission had made a very hopeful beginning in the way of Industrial Education at the Graybill Memorial School at Montemorelos until that school was closed on account of the disturbances connected with the Madeiro Revolution. Our removal to our

new field in the south of Mexico makes it necessary, of course, to remove this school, which we have been waiting to do until we could be assured that something like permanent quiet had been restored throughout the country. It is our conviction that things are moving very rapidly now in that direction and that we may go forward with our institutional work of all kinds without fear of interruption on account of political disturbance. The state of Michoacan, which is a part of our new territory, is one of the finest agricultural states in Mexico and we are greatly in hopes that it will soon be possible to re-establish the Graybill Memorial School at some suitable point in that state and that through that means we may at least make a beginning towards training a generation of Mexicans who will be able to maintain a self-supporting church with all its necessary institutions because they have learned how to develop and utilize the resources of their highly favored land.

A WELL-DESERVED VINDICATION

Twenty years ago the Presbytery of East Hanover licensed and ordained J. Leighton Stuart as a foreign evangelist and shortly afterwards he went to China as a missionary under the appointment of our Executive Committee of Foreign Missions. His career since that time has been one of increasing and distinguished usefulness.

After years of active and efficient service as a missionary in our Mid-China missions he was made professor of theology in the Nanking Theological Seminary. When the Christian University at Peking was begun he was called to the presidency of that promising new institution.

Three years ago while still professor in the Nanking Theological Seminary, Dr. Stuart made a number of addresses at a Convention of Y. W. C. A. workers which contained suggestions as to

how to meet the difficulties of Chinese students who wanted to become Christians yet who were puzzled by the differences between Chinese and American modes of thought in regard to the great doctrines of Christianity. These addresses were partly in the form of question and answer, and were in both Chinese and English. They were subsequently printed, but Dr. Stuart for some reason never saw the Ms. and so the book was made from a crude, unrevised stenographic report of what he said.

It so happened that Dr. Griffith Thomas, who was visiting the various Chinese missions in the interest of the Victorious Life Movement came across a copy of these notes purporting to give the substance of Dr. Stuart's lectures. On the basis of them he made an attack which was published in the Prince-

ton Review for October 1921, calling in question Dr. Stuart's orthodoxy on a number of important doctrinal points.

Recently Dr. Stuart was unexpectedly called to America on business for the Chinese Christian University. He expected to take the opportunity to see our Committee in Nashville and to make a full statement before them which would vindicate his soundness in the faith and clear himself from these unfounded charges, but the Committee in Nashville and the Trustees of the University in New York met the same day and Dr. Stuart could not be in both places. The Nashville Committee therefore asked him to attend the meeting of East Hanover Presbytery which had ordained him to the ministry and of which he had been a member until he was transferred to a Chinese Presbytery a few years ago.

Dr. Stuart first met with a committee of the Presbytery who went over the whole ground with him inquiring into his doctrinal views in a most thorough manner, and whom he satisfied entirely as to his absolute soundness in faith. On the same afternoon, April 18th, Dr. Stuart addressed the Presbytery and made a most full and satisfactory statement of his doctrinal views upon all the points with reference to which his orthodoxy had been called into question.

Besides this detailed statement, he said that he held precisely the same views of the teachings of God's Word as interpreted in our standards which he had affirmed when he had been ordained to the ministry by that same Presbytery twenty years before, except that his convictions and his loyalty to these truths had been deepened and intensified by twenty years of Christian experience and service.

The record which the Presbytery adopted after hearing his address is

given below, and speaks for itself. (*See end of article).

In concluding his address Dr. Stuart asked the interest and the prayers of his brethren for the great enterprise in which he is now engaged. He said that there are two Universities in Peking, both of them under foreign influence: one is the National University, which is the hotbed of rationalism and distinguished by its anti-religious spirit; and the other is the Christian University, which aims not only to counteract the other influence but to educate the coming leaders of China in thorough sympathy with evangelical Christianity and to develop their characters according to Christian ideals.

Under the profound conviction that his position as President of this institution gave him the greatest possible opportunity to do a great work for the cause of Christ with the coming leaders of Chinese thought, he gave up his former position in the Nanking Theological School and accepted the place which he now fills, and he bespoke the sympathy and prayers of his Brethren in the further progress of his work.

*Paper adopted by East Hanover Presbytery, April 18th, during its spring session in Grace Covenant Church, Richmond, Va.

"The Presbytery of East Hanover having heard a full and frank statement by Dr. J. Leighton Stuart, of Peking, China, touching certain charges made against his orthodoxy by Dr. Griffith Thomas in an article in the Princeton Theological Review of October, 1921, hereby declares, its entire confidence in his strict loyalty to the standards of our church, its belief in his genuine sincerity and its cordial endorsement of the work in which he is now engaged in China."

THE PLACE OF EDUCATION IN THE MISSIONARY ENTERPRISE

THE following statement concerning The Place of Education in the Missionary Enterprise is taken from the unpublished report of a body of educational experts who recently visited China. The principles announced are applicable not only in China, but anywhere that education is carried on as a part of the missionary enterprise.

"In the development of the aims which it has sought to achieve, missionary education has followed closely along the path of the missionary enterprise in general. The earliest schools were established as an aid to evangelism. Baffled in his attempts to reach the adults, the missionary opened schools as a means of bringing the children under the influence of the Christian message. As the Christian community developed, the edification of the church and the preparation of preachers and teachers was obviously a process of education that called for a further development of schools. For the permeation of the non-Christian community with Christian ideas, schools, although not the only agency, were yet one of the most effective. Hospitals were the outstanding expression of the philanthropic motive, yet as sickness called for hospitals, so ignorance called for schools, and the desire to promote the general welfare of the community by the spread of knowledge has been one of the motives that have led to the establishment and maintenance of schools.

"This breadth of purpose is not only historically the product of the development of the missionary enterprise and of missionary education in particular, but in principle at least is demanded by the very nature of Christianity and of education. To the representative of Christianity who takes up his residence in a foreign

country under the impulse of the Christian motive, nothing that makes for the welfare of the people can be a matter of indifference. He who says to the naked and to those hungry for food or for enlightenment, "Go in peace, be ye warmed and fed," yet is not interested to see that they are warmed and fed, has not exemplified but denied the Christian spirit. He has not represented but misrepresented Christianity. It is because the Christian missionary has recognized this fact that he has responded to all types of need and has broadened the scope of the missionary enterprise. And because education is the only remedy for some of the ills with which society is afflicted, and is an important factor in practically every department of activity which makes either for the spread of the Christian religion or the promotion of human welfare, education also has been in purpose evangelistic, edificatory, permeative, and philanthropic.

"It must, of course, be recognized that neither the individual missionary nor a group, nor all the missionaries of a given society, nor all the Christian forces in a given country, can respond to every call of human need. But the disposition of the missionary to respond to any need of the people in his region is a normal expression of the Christian spirit, and no form or type of education which the people or a given area need can be excluded on principle from the scope of the missionary enterprise without its becoming so far un-Christian. Strict limitations may be imposed either by lack of resources or by the fact that the need is adequately met by some other agency. But it is essential to the maintenance of the Christian point of view that it be recognized that whatever pertains to human welfare and is achievable through education is in

principle within the scope of missionary education.

"This point of view is not modified, except to receive new emphasis, when for the term missionary we substitute the word Christian. Most of the Christian schools in China were founded by missionaries, and most of those above the elementary grade are still largely supported by missionary organizations, but this, we hope and believe, is only a temporary state of affairs. Already Chinese are taking a larger share in the management of the Christian schools. As the Chinese church develops, Chinese participation in the direction of Christian education should constantly increase, the missionary retiring from the position of di-

rector to that of adviser and helper, and eventually withdrawing altogether, leaving behind a strong Chinese Christian community able to direct and support its own educational work. While the responsibility of the missionary might conceivably be limited to certain types of work especially related to the direct building up of the Christian community, such a self-directing and self-supporting Christian community could scarcely be Christian if it were indifferent to any phase of the welfare of the people. A Christian church which turned its whole activity in education back upon itself would be in grave danger of becoming unchristian in spirit."

CHRISTIAN MISSIONARY NEAREST GARDEN OF EDEN CONDUCTS SCHOOL UNDER GARY SYSTEM

RAYMOND P. WHITE.

AMERICAN educational methods as well as the Christian religion are being carried to the Arabs of Mesopotamia by Rev. John Van Ess, a Christian missionary who has his home near Basrah, in the heart of the rich date gardens of that land. He is also notable as one of the Christian missionaries nearest to the traditional site of the Garden of Eden.

In the school which Dr. Van Ess conducts and in which he has achieved remarkable results the procedure of the Gary System is followed. Some of his pupils—he now has 120 of them and this number is increasing all the time—have returned to the school as teachers and are of great assistance to their former instructor.

Recently a wealthy Arab presented Dr. Van Ess with five acres of land near the site of the Maude Memorial Hospital which will be erected soon. On this plot of ground it is planned to build a new school with accommodations for 200 boys instead of the present number. The proximity of the

school to the hospital means that it will have water connection and elec-



Dr. Van Ess (left) and two graduates of his school.

tric current in spite of the fact that it is situated in the desert a short distance from Basrah. Dr. Van Ess and his pupils will not mind the intense heat and will benefit from the healthfulness of the dry desert air.

The region in which the missionary lives produces the Oriental date which finds a place upon our table. It is near the junction of the Tigris and Euphrates Rivers where, according to tradition, the Garden of Eden was located. Indeed, there is a venerable date palm that is still pointed out as the Tree of Life. However, the course of the two rivers has changed very much during the centuries and it is very difficult to decide where the original point of confluence was.

Farther up the two rivers the land

becomes low and swampy. Few Americans or Europeans have penetrated into this district, but Dr. Van Ess traveled through it soon after his arrival in the East. In doing so he imperiled his life, as the wild tribes of that wilderness are by no means friendly to visiting Christians. The missionary attributes his safe journey to the fact that in the village of one of the first tribes he visited he found a man suffering from malaria and cured him. Had he not been successful, he fears he would not have returned alive.

Dr. Van Ess by his kindness and manifest justice has won the esteem both of foreigners and natives and is a powerful influence for good in Mesopotamia.

Ridgewood, New Jersey.

PENSONALIA

Our Mexican missionaries are all delighted with their new field. The following is quoted from a recent letter from Rev. L. E. Lewis, who is stationed at Cuernavaca.

"Yes, Cuernavaca is to be our permanent location, at least for some years to come, unless something unforeseen should take place. We have been lo-

cated here since the 13th of last July and like the place very much and will like it better as soon as we are able to make a little more impression upon the dense sin and ignorance and superstition here. We feel that this is about the finest climate in the world. The winters are a perfect dream and the summers are not oppressive and there



Rev. C. F. Hancock and children, of Taichow, China. The young fellow next to his Dad is Edward A., 14 years old, and his brother is Chas. Frederick, 10 years old. The little girls are Mary Louise, age 8, and Alice Katherine, age six years. This picture was taken, by flashlight, for the passports now required on the steamers sailing from Shanghai to the U. S.

is water in abundance and good water too, such as cannot be said about the most of Mexico. We are so anxious to make things as attractive spiritually as they are climatically."

We are distressed to learn of the serious illness of Mrs. Thos. B. Grafton at Haichow, China. Mrs. Grafton was in feeble health before she came home on her last furlough, but recuperated so rapidly while at home that her friends thought she might safely return to the field. The pressure of the work is so great that many of our strongest missionaries break down under it. When one is not up to the full measure of physical strength it is very nearly impossible apparently to practice the nec-

essary self-restriction and the result is likely to be unfavorable. There are many friends at home who are remembering Mrs. Grafton in prayer, and we earnestly hope it many please God to spare her for many years' further service in the field of her choice.

Rev. and Mrs. C. F. Hancock of Taichow, China, are now at Mission Court, Richmond. Mrs. Hancock was at Johns Hopkins for a while after reaching the States and is very much improved. Mrs. Hancock expresses the sentiment of other missionaries who have enjoyed this home when she says: "We think Mission Court a beautiful, restful place, and are certainly most grateful to our kind ladies for this comfortable, convenient home."

A SABBATH IN AFRICA

V. A. ANDERSON.

IT is approaching noon and natives are getting stirred or warmed up enough to go abroad and do a lot of unnecessary yelling which helps but little to make you feel that it is the Sabbath. But in spite of it we are spending a pleasant and restful day here as we make this pause in our two weeks' hammock trip back to Bibanga.

The village evangelist beat the native drum at nine o'clock and again at nine thirty at which hour we held the morning service. I chose as my text 'Be anxious for nothing.' Tried to show them that we need not fear thunder and lightning or other phenomena of nature which matters are in God's hands, and medicine charms like those worn about the neck and wrists are useless. Many of the youths are beginning to see and believe this, but few of those who are grown when first they hear this new and strange 'wisdom' learn or dare to change from the ways of their fathers. Just the other day we tried to buy a charm that was a guaranteed protector against the dangers of electric storms, first offering a

trifle and being refused we increased it until it would have been an exorbitant price for the trinket. He trembled with excitement or fear at this flattering proposal, seemed to hesitate, and then turned away. We may be sure there is little of that 'peace that passeth all understanding' in such hearts as his.

After the services we strolled into the village, followed by a crowd of villagers. Within a stones throw of the church we came upon some women beating cassava, being an honorable enough occupation, but like thousands of their sisters, they were painted from head to foot with palm oil and red clay, with this greasy mixture filthily dripping from their hair and ears. It is their heathen practice to smear themselves with this foulness after the birth of a child and to continue thus until the child is four or five years old. During this period also they are practically divorced from their husbands, making this custom objectionable not only for sanitary reasons but because it encourages polygamy.

After having encountered a series of similar sights that tend to grow common, we returned to the evangelist's house and sat on the little porch chatting with the people. The chief also who had been to church came and sat with us. All of his children, by the way, are baptized Christians, one or more being evangelists. He too, has finished the catechumen class and any of our missionaries would baptize him on short notice were it not that he still has three wives. This is Luebo territory where the Gospel has been preached for some years and instances like this are impressive to us, for in the newer Bibanga territory few chiefs have yet begun to soften even a little bit.

We talked with the evangelist of what had taken place at the Mission meeting, and during the conversation an old man, a person of long ago as they are called, joined us. What a contrast there is between such hard set faces as his and the bright countenances of the children that sat close around! It is truly wonderful the way these have learned scripture and are leaving almost untouched many of the superstitions of their fathers. This aged native, when given a chance, informed us of the merits of a certain charm inherited from his father's father which was a sure provider of food. He perceived that he had not convinced us, and his cracked old voice rose to an oratorical pitch and he vowed that all that was necessary was to show it to the village women and they would bring him food. Some girls stood near and we asked them if this were true. When they shook their heads and giggled at the old man he rose up, gesticulating wildly and shrieking until

the old chief bade him leave. After a while we sent the multitude away, and retired within the hut that we might have a moment to ourselves. Even then peering eyes kept gazing in at the door and tiny window.

This happens to be an unusually clean native house and large in that it has three instead of one little room. It was built for and is occupied by the evangelist. When we stop thus, usually the evangelist gets out, sweeps out and seeks other quarters. At present we are using one end of this mud and grass establishment and he and his family the other. One becomes accustomed to these things in the path and we have not infrequently slept in the open with some of our caravan men lying almost under the bed.

We might write further of other things like the peep we had at a native funeral held near midnight, but will forbear this time. These experiences of the road all come as a welcome change from the more or less routine life on the station, but after these weeks of travel on foot, all hills and sandy spots being traversed on our own feet; sleeping in tiny, poorly ventilated native huts; and fearing tropical diseases, drinking only boiled water which is difficult to cool, we shall be grateful to feel once more the cooling kiss of a Bibanga breeze and enjoy a dipper of water drawn from her sparkling spring. Then again will we write to tell you what a fine thing it is to live in Africa. However we are happy it fell to our lot to attend the annual meeting and are coming away better acquainted with the great task that lies before us, and with our many splendid colleagues with whom it is our privilege to work.

Bibanga, Africa.

During the past year, over 400 New and Old Testaments were given in Korea as rewards for committing and perfectly reciting the Catechism. One girl nine years old recited the shorter Catechism without a single mistake, and received an Old Testament as a reward.

QUESTIONS AND ANSWERS FROM CHINA

Mrs. B. C. PATTERSON.

A YOUNG WOMAN was married to a rich wine merchant, a widower with five children. I met her while she was on a visit to her mother and the following dialogue ensued.

"Can't you come to see me?" I asked.

Mrs. Lin. "I am not allowed out in day time. I have never walked as far as the front door of our court. I must be carried in a chair from the inner yard."

"Well then, can't you come at night?"

Mrs. L. "At night! I would die of fright. I am too afraid of evil spirits to venture in the dark."

(Aside I was told it was the spirit of the first wife she feared.) She seemed suffering from ennui so I asked—"How do you spend the time? Do you help with the children?"

Mrs. L. "Oh, no, we have competent servants who look after the children."

"Perhaps you sew?"

Mrs. L. "No. It is not necessary, we have sewing women."

"Perhaps you read some?" (She knew some characters.)

Mrs. L. "Oh, no! I have no time for that."

"No time! What do you do," I asked.

Mrs. L. "I get up late. My toilet consumes a great deal of time. (Maids do most of this.) Then I eat my meals, smoke, drink tea. I retire early, and the day is gone."

Then I explained how her time came from God and should be used for His Glory. This picture is true of most rich Chinese women.

2. Who is that nice looking fellow dressed in European clothes, who just now left the girls' school?

He is a brother of one of the girls. He is a major in the army. He is a Chinese dressed as a foreigner. In Shanghai he is a member of the Y. M. C. A. He is a Protestant, a Roman

Catholic, a Buddhist, a Confucianist. He says he does not want to be square, he wants to be round, and then he can embrace all.

3. Why was there a green chair in the bridal party?

Because at Tengkhsien. Shantung, the groom goes for the bride. He rides in the green chair and she in the red one.

4. You speak of strong mother love in China, why do they not bury their dead babies if they have love?

That is their superstitious way of fooling the spirits. If they act as though they did not want the baby, the spirits will not take another one.

5. Why were there so many stands on the street selling red paper today?

That is preparing for New Year. Good wishes are written on red paper and pasted on all doors. The character for happiness written on red paper is pasted on nearly every thing.

6. Why is white paper on some of the doors?

White is pasted over the red scrolls, because the family is in mourning. Blue paper is used if a younger member of the family has recently died.

7. Why is that house not occupied? It seems in splendid repair.

That is because it is haunted. A ferret lives in the cellar, and a devil lives in the ferret. (That is why the missionaries were able to rent an inn at



Bible woman in training. She is standing in front of Tengkhsien house. She has been through perils of robbers, floods, and of her own family. She is a Sutsien woman.



Covering the church at She-cha-tum, 20 miles west of Sutsien.



Wang village. 25 miles west of Sutsien.

Sutsien when they first went. It was haunted.)

8. How did it happen that baby received a letter?

The father is away. Etiquette forbids his writing to the wife, so he writes to the baby.

9. When you ask a Chinese where he's going what is his reply?

North, South, East, West, according to the direction he is heading, and all are satisfied.

10. "Who are the happy people?" asked the old lady.

"Those who have teeth," she quickly replied, as she exhibited her own toothless gums.

11. Why do you keep the Japanese quinces after they are withered and fragrance gone?

My husband inoculates for small-

pox and if fever develops, he will need them for medicine.

12. What is an ancestral hall?

That is where families of the same name put their tablets engraved with the ancestors names. They are worshipped in the Hall. It also has rooms fitted up for the entertainment of members of the family living at a distance, when they come to town.

13. Which god is worshipped most?

The god of riches.

And next?

The god who gives sons. Women wanting sons steal the dirt the idol is made of and drink it in tea.

14. Why is that baby named "Little Purchased?"

Because his parents gave money to the temple god, praying for a son.

THE LAND PURCHASING PROBLEM IN CHINA

DR. A. A. McFADYEN.

THE question often asked at the Washington Conference, What is China? is not an inappropriate one. Every loyal Chinese will maintain that China includes, not only the eighteen provinces, or China proper, but also Manchuria, Mongolia, Turkestan and Tibet, with the outlying provinces. Such a thing as hard and fast boundary lines is foreign to their manner of thinking. This characteristic was brought home to me recently, when I tried to measure a plot of land in our rapidly growing East suburb. Fifteen years ago land could be bought there for ten dollars per acre, now it

costs from two to three thousand. This unearned increment, caused by the coming of the railroads, has aroused their cupidity to fever heat. Mrs. Grier is trying to build a Chapel and out clinic there—as a memorial to Mr. Grier—and the corner lot in question was necessary in order to have free access to the street. A bargain had been made and in attempting to survey the lot my troubles began.

It looked to be a simple affair, four-square and not more than one-third acre in size, with lines runing with the points of the compass approximately. The owner gave the lengths of the

four sides but would not show his deed, fortunately there was a beginning corner. I had two helpers along to watch and before the first line was run I saw that watching was necessary. On the East there was a ditch, which they wished to include, and on the South a road (public property) that they were bound to sell. All adjoining land-owners must be on hand, when a survey is made, but it was soon evident that they were agreed to sell the ditch and road, to the foreigners, but how to do it puzzled them. They ran the North line first and it went only half way to the ditch. That was a disappointment but they determined to remedy it by edging over to the East on the next line but when the length stated was up they had only reached the middle of the road. It would never do not to sell all the road, so back and forth they see-sawed, determined that all unusable land should be sold us, but not able to make it fit in with the dimensions already given. Finally they settled on the true and only location for the Southeast corner and I asked each one if that was the right location for the corner and was assured that it could not be more correct, and following their custom, in marking corners, we drove down an iron rod into the ground, moved it back and forth to enlarge the hole, and filled with slaked lime. Then we measured again and the line was two and one-half feet short, \$50.00 worth of road that everybody has to use would still belong to them. Our watchers now proved their usefulness. It was not long before we saw them moving flags so as to stretch the length of the line. Caught red-handed they had nothing to say, "Face" was thrown aside and they said that true and only corner must be moved, so that we might enjoy that \$50.00 worth of public highway. Then the surveyor was asked what we were paying him for, and if he had answered correctly, he would have said in order that he might smoke opium, for that is all he is good for. To make a long story short after four

hours of surveying, we bought the ditch and the road; but when I insisted that each corner be plainly marked, they all chimed in and said "We are neighbors and there cannot possibly be any misunderstandings about boundaries." However the boundaries are now well marked.

At the feast that followed, one of their middle-men remarked to my helpers, that foreigners ought to be more polite in their choice of words, that land measuring is a very delicate undertaking and no ones feelings ought to be hurt. The reply was made that four hours of squabbling, with all sorts of efforts to cheat and to steal, was enough to peeve anyone, whereupon the man replied, "When land is so valuable it is a wonder we could finish measuring it in less than four days!" They do not want their boundaries fixed, but love to haggle, each one hoping to get the advantage in the end.

Land buying is a necessity, for we can't work without a place to work in, and every day the problem gets harder, with the advance in price. As a revelation in human depravity one day of land buying is as a thousand. I could not believe that there could be such a lack of all principle, even among heathen. China, as a nation, is reaping now what as individuals, she has sown for ages. Reform! she cannot be reformed till the hearts of her men and women are changed by the indwelling Spirit of a living Christ.

The same problem confronts us in buying land for the Boy's School, outside the city. We have bought some land inside and outside the dirt wall, and to connect the two pieces we must buy the old wall. At first the Magistrate said it was State property, now he says we must buy it from the original owners, and who are they? Land titles are so beautifully indefinite you cannot rely on them, and so you can only sit and listen to them talk. Nothing can be done in a hurry, if it is it will have to be undone later at the expense of further talk.

Suchowfu, China,

WASHINGTON'S BIRTHDAY AT THE GOLDEN CASTLE SCHOOL

REV. L. C. M. SMYTHE.

NOBODY remembered that it was Washington's birthday—that was the point of it. The Japanese teachers didn't know and the foreign teachers all forgot until afterwards. But what we did know was that many of the girls and the teachers had been sick with the flu and that in consequence things had gotten rather slipshod and run down. We also knew that it was a beautiful warm day, as warm as if it were a month or so later and that the plums would be in bloom. So some of us teachers got together and decided that what the school needed was a holiday, a walk in the warm sunny air and a change.

No sooner said than done. An official ukase went out from the principal (temporarily your humble servant) that all school work should stop and preparations be made for a walk. The dormitory cook was ordered to prepare lunches for the girls there and by half past eleven we were underway—two hundred of us strung out in a double line with a teacher leading, one

accompanying each class and the remainder, slower footed ones, bringing up the rear.

We went out of the back gate of the school and turned immediately off the broad street with its trolley tracks and made for the country. Of course everything was still like winter with the rice fields and the grass patches all dead but the plums were in bloom and every now and then we would pass in some yard a tree with its flowers, white, pink or red. But we didn't need the plums to tell us that spring was coming—the air told us that.

There is almost nowhere to go in Japan for an airing unless it be a temple or shrine or somewhere like that. Some day those buildings will go down and their grounds be made into parks but that time hasn't come yet. We walked for about an hour till we came to the bank of a little river where we rested awhile and then on a little further to a temple with its attached cemetery and well laid out garden. A small tip to the authorities made us free of the latter. The principal made a short prayer and then the girls were turned loose for two hours to play in the garden. First, though, came lunch, but there was too much else to do and that didn't take long. Then the fun began and those girls certainly did enjoy themselves. The head teacher of the little first year girls (some of them no bigger than a minute) got a crowd around him on the grass and started a game that was immediately immensely popular. Others played catcher or blind man's buff while others emulated their big brothers and had a half-way ball game. The music teacher got a crowd around him and began singing hymns while some of the older girls went off by themselves and presently from the low bell tower, where the big bell hangs that rings for the temple services, came the sound of Christian hymns. One after the other they sang and I



Rev. A. P. Hassell in a street chapel.

wondered how the old bell felt. But it was good music to hear from that tower. The new is supplanting the old.

The new is supplanting the old in other ways too. Over in another corner, some of the women teachers were deeply interested in Mrs. Smythe's dress. They feel the time is coming when they will change their Japanese clothes for something more practical if less beautiful and they were agreeing that Mrs. Smythe's was just the kind they wanted. One even asked to be allowed to make a pattern of it.

I strolled over to the old temple graveyard and at first I could hardly believe my eyes for there right in the

middle of the Buddhist graves was a rather new, strongly made cross. I thought it must be chance but a closer examination showed it was a real cross. I read the name, Yoshida Michiko, a woman's name, and I wondered who she had been and how she had come to be buried there. There too the new is taking the place of the old. She will be the first fruits of them that sleep in that graveyard. But her cross is a sign of the hope that the men of this country too are beginning to share.

By then it was time to come home so we all lined up once more and made our way back to school where the ranks broke and the girls went home.

Nagoya Japan.

KWANGJU MEN'S BIBLE CLASS

S. K. DODSON

IF you had been in Kwangju on February sixth, you would have seen scores of white robed men and boys with a bundle of books and a bag of rice on their backs coming in from all directions. The ten-days Bible Class was to begin the next day and there were many who were anxious to study from the first period till the last. So they came the day before that they might be sure to start on time. There were many who came in late unavoidably, but there were almost 200 who studied from the first day till the last.

The enrollment was 284 in all, but many coming in late did not enroll, so the total number studying was about 350.

These were divided into five classes, and in addition there was the helpers class which showed an enrollment of thirty-six. The training of helpers is one of the most important tasks we have on the Mission field, so we were glad to see so many of the helpers from our territory attending the class.

The men showed great interest in studying this year. Sometimes they



Rally Day scene at Kwangju. Over 1,000 people were present.



Mrs. M. L. Swinehart and her widows, Kwangju, Korea.

come just for a "sight see," but there seemed to be very few of that character present at this class.

In addition to being assisted by the two local Korean pastors, we also had the help of Mr. Hunt of the Northern Presbyterian Mission and of a Korean pastor, Yi, also of that Mission. The

latter taught three hours per day, preached at night, and led the early morning prayer services which were held from six to seven o'clock each morning. It would no doubt be a great sight in America to see several hundred men at a day break prayer meeting, but it is the usual thing in Korea. It was my privilege to attend most of these meetings and I can testify that the men were greatly blessed in those services.

Now that these men have gone back to their own villages far out in the country and to their little churches, some of them almost hidden away in far distant mountain valleys, let us pray that they may take what they have learned and teach it to others also that many may come out of darkness into light.

Kwangju, Korea.

OUR GREATEST OPPORTUNITY

DR. R. M. WILSON.

OUR greatest opportunity today here is in touching the hearts of the little ones. The facts below are a sufficient argument it seems to me why every Christian worker in this land should give a good part of his time to gathering the children into the fold. No other work offers so great an opportunity. While my first duty is to care for the sick no argument could persuade me to give up giving my Sundays to help bring in these little ones.

Jesus called a little child unto him and set him in the midst of them, and said, "Verily I say unto you except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven." By this declaration Christ emphasizes the importance and vital relation of children to his kingdom and the importance of becoming as little children first.

Dr. Geo. Bailey, who has had a great

experience in work for children says, "Observation and experience justifies the declaration that less time and effort are necessary for winning twenty children to Christ than one adult of say fifty years of age, and other things being equal a child won for Christ at ten is worth more towards the extension of the kingdom than many adults converted at the age of fifty."

In India a Hindoo said, "We were not afraid of you so long as you cut off the branches but when you began with the children you then laid the ax at the root of the tree."

FROM A RECORD OF 1,000 BRITISH SUNDAY SCHOOLS:

One hundred and twenty-eight were converted between the ages of eight and twelve;

Three hundred and ninety-two were converted between the ages of thirteen and sixteen;

Three hundred and twenty-two were

converted between the ages of seventeen and twenty;

One hundred and eighteen were converted between the ages of twenty-one and twenty-four:

Forty were converted between the ages of twenty-five and sixty—or the report shows that fifty-two per cent were converted before the age of sixteen and ninety-six per cent. before the age of twenty-four. This is very striking.

Mr. Jno. R. Mott makes the following report from converts of 1,000 persons: Five hundred and forty-eight converted under the age of twenty.

Three hundred and thirty-seven converted between the ages of twenty and thirty.

Ninety-six converted between the ages of thirty and forty.

Fifteen converted between the ages of forty and fifty.

Three converted between the ages of fifty and sixty.

One converted between the ages of sixty and ninety.

Just think of only four out of this thousand being converted after the age of fifty and only one after sixty. The chances for old folks seem pretty slim.

From the graduates of a certain seminary of seven hundred and seventy-six persons the average conversions were at the age of sixteen and four-tenths years.

Five hundred and twenty-six Y. M. C. A. officers declared they received their greatest religious experience at the age of thirteen. Some one studied 1,684 persons and found the average conversion at the age of sixteen. Other figures show that ninety per cent. of character is formed before the age of twenty-three, and that ninety-six per cent. of conversions occur be-

fore the age of twenty-five.

Out of thirteen candidates giving their experiences every one was converted before the age of seventeen and ten before the age of thirteen.

In bringing these facts before a class of teachers or in a Sunday School institute the striking illustration is to light two candles, one a long new one and the other a very short one of say one-half inch long. Ask which is the child and which illustrated the old man. Most will answer that the short candle represents the child. But not so, for the life of the child is like the long candle and the old man the short piece. This will leave the impression on their minds far better than quoting statistics.

The little ones are easier to reach, easier to impress though not usually the easier to keep in order, and they are the future of the nation. The old ones are set in their ways, with fixed ideas and many of them feel certain that the belief that has been handed down for many generations by their wise ancestors is better than any thing these young and fresh teachers can hand out to them.

I have noticed in our revivals that scores and often hundreds profess conversion but within four or five months not more than a dozen, if that many, have stuck.

Most every missionary in Korea could supervise a little Sunday School in some nearby village with their cooks, language teachers, or some other helpers. It's not necessary for the missionary to go very often, the better of course if he can. But a little encouragement to one of his native associates will keep the thing going.

At Kwangju as soon as a missionary arrives he and his language teacher are given some village or spot to work in

A recent Government ruling admits into Korea Sunday School picture cards and picture rolls free of custom duty. Previously they were classed as postcards on which a high duty is charged. They are very useful, especially in work among the children of heathen parents, who have had no previous training.

and one such place now has an attendance of 250 and is well ready to be organized into a church. At another place two years ago there was not a Christian, but now a flourishing Sunday School and preaching services are held also, and every Sunday this lady goes with a car full of helpers to this village, and very soon this will be an established church.

We have found that these twenty-three little Sunday Schools are feeders to our clinics, schools and churches and the taste they get of being taught brings desire for more study. It is now almost impossible to accommodate all

who apply at the schools. These twenty-three schools have put ten per cent. of the population of our city under Bible instruction.

Every mission station should have one certain person whose duty it is to organize and encourage and supervise the managements of these little schools. It is far better to go out into the outskirts and have several small schools than one large one.

I sincerely believe that the easiest and most direct road to the Kingdom of Heaven is through the little ones.

Kwangju, Korea.

OUR MEDICAL MISSION PROBLEM

IN view of the exceeding difficulty of securing foreign doctors for our medical work in Korea it is interesting and encouraging to read the following statement from *The Korean Mission Field* of the contribution being made by Severance Union Medical College towards the solution of the problem.

"On June 22nd Severance Union Medical College graduated its eleventh class of doctors, fifteen in number. The graduating exercises were held in the compound church. President Avison, assisted by Dr. K. S. Oh, presented the diplomas and addresses were also made by Dr. Murata, of the Sanitary Bureau of the Government General, Mr. Yi Sang Chai of the Y. M. C. A., and Rev. B. W. Billings. A representative of Seoul Presbytery then in session presented the greetings of the Presbytery. After the ceremony the graduates participated in a reception at the President's home. Since 1908 the School has graduated 102 doctors.

Two of the graduates are sons of former civil officials and one is the son of a colonel. The John D. Wells

Academy had the largest number of alumnae, namely four; the Y. M. C. A. school claimed two; while the Mission academies at Songdo, Pyengyang and Hamheung were represented by one each. Three were from government or private middle schools. One studied at Aoyama Gakuin in Tokyo, and another was educated both in Japan and America. One studied theology for a time, then went to the Chosen Christian College and afterwards decided to study medicine. One is editor of a magazine called "The Light of Korea." Two spent terms in prison in connection with the independence movement. Two at least had served in mission hospitals before undertaking medical studies.

Ten of the graduates have taken positions as internes in Severance and two go to other mission hospitals. One goes into private practice and another will assist his father who is a Chinese doctor. One goes to Peking Union Medical College as an interne. The ages of the graduates are as follows: 23, one; 24, one; 25, three; 26, two; 27, two; 28, three; 30, two."

THE KOREAN'S INTELLECTUAL WORLD

By J. S. GALE.

IT might be helpful in the line of Educational suggestion to consider for a moment the mental influences that have heretofore ruled in the land of Chosen. Differing from Japan Proper on the one hand and from China on the other, Korea stands quite by herself. From ancient times she has conserved rigidly the traditions and customs of the scholar as handed down from the Tang Kingdom. Her first noted author Ch'oi Chi-wun lived under the Tangs for many years and finally saw their fall. This kingdom that lasted from 618 A. D. till 906 marks the rise of poetry and the spread of literature in East Asia. Coming under its influence Korea profited as did England by the Continental Renaissance. Along with the knowledge of the character has come a world superior attainment possessed by the Korean in its fullness till 1895. But in that year the Official Examination was given up and all promotion for special literary skill was done away with. Suddenly he ceased to be a master of the pen and all that his fathers had fought and won for him through a thousand years was lost on one ill-fated day.

Of the two worlds possessed by the old Korean, the Outer—the times in which he lived, or his personal experience; and the Inner—his mental world, the latter was by far the more real. The outer world not only underwent constant change, and was limited in its view to the merest moment, but was beset by a thousand worries and anxieties that marred it, while the inner was like a finished picture hanging on the walls of time to last forever. Shall we glance for a moment at this inner world of the Korean to see what existed there that was really worth while. In the changes of today has he truly lost anything?

In answer let us mention first of all



his Sacred Books. The mystery surrounding the origin of the Books of Poetry and History with their comparison volumes comes little short of the mystery that surrounds the origin of the Bible. Those who have read and studied them most, feel that they were given by a special Providence for the preservation of half of Asia against the common evils that beset the human heart. The teachings as compared with most non-Christian cults are lofty and pure. God is acknowledged as the Creator with man his creature under His immediate care. Today these Sacred Books have passed out of the lives of the present generation. All their admonitions, warnings, counsels, are wiped off the slate. Yo, Soon, Moon, Moo, Choo-Kong and Confucius have receded into the shadows and Korea knows them no more. Who can measure the loss? The present generation cannot fully realize it for it never made their acquaintance. Like the bird that never tried its wings it does not bemoan its loss of flight.

Following in the wake of the Confucian religion come the Buddha and the Old Philosopher, associated with whose names are some of the most startling and most interesting imaginings of the East: the heavens and hells of the age to come: visions of the genii on which hang charming pieces of poetry, Korea's very own. These are all gone and are almost as though they had never been. Had we lost in a day our Bible, our Mother Goose, our Fairy Stories, what a dry, drear world our inner soul would be.

They have lost also their literature—the essay, biographies of great men: power to read the old stones that stand by the roadside, their poems that were never read but always sung—gone forever! Who can speak the loss?

With the going of poetry has passed also music. The present generation forgets sometimes that Korean music was associated with the highest intellectual attainments of the past and is therefore a great and honorable possession. In the best encyclopaedias it occupies an important place and is the basis on which their Alphabet was made. Too often the modern man thinks he may let it go and take up Western music as something better. Western music, however, is as foreign and impossible to him as Oriental music is to us. However it has come about his music has been cast aside and the ancient masters no longer sing in the hearts of the generation of today.

Fiction was never a very large consideration with Korea and so there is no great loss sustained in letting go the stories that China has handed down.

Connected with Korea's world of the inner man are the colored lights of ceremonial form and custom. All that went with worship; all that went with office; all that went with service for the dead are gone. Many would say "Gone, and let us be thankful," but the writer thinks differently. Until something is on hand better and more appropriate to take its place, it is a loss. It widens still the wilderness of the soul that will be occupied by weeds only unless something beneficent takes root and lives.

It is inevitable in the change of government that much of the charm of life

should go. What is known as Administration, that organized mainspring of state that has lived through a thousand years carries a world of deeply wrought association. Chinamen and others talk gladly of republics as though they meant a millennial dawn, little dreaming that as far as they are concerned the word Republic expresses a barren waste and means nothing. Their theoretical republics have no great deeds associated with them, no heroes, no real substantial hopes, nothing. It but adds to the wilderness of the inner man making him more miserable than ever. So we can say that in the change of Administration much that was mentally agreeable, yes helpful, is gone with nothing as yet that fully takes its place.

I think of history. How much we Westerners live in it. To an Englishman the history of the past is a world in which he fights over again the battles of his fathers. Americans sail still in the Mayflower and buckle on their armor for the winning of a continent. The Korean unfortunately by the incoming of the Modern Era with its new educational material and methods has lost his historical background. The younger generation knows nothing of Choo or Han, the famous fights of the Three Kingdoms or the mighty days of Tang.

Perhaps it is true that he reads more of his own national history now than heretofore. That is very good, but it is also in a sense a new element and cannot rapidly replace the famous panorama of the past.

In Chinese history live all his real heroes, with such women as T'ai-im and T'ai-sa. When will the Modern



Era ever give anything that will command the national interest as did the Western Queen Mother (Su-wang Mo), Miss Si (Su-si) or Princess Tak (Moon-koon)!

With the going also of the Calendar much of the charm of life has gone as well. The ancient reckoning of the year that took into account both sun and moon and hung the Twenty-four Festivals on the one and the Months on the other, that had its accompanying Dog, or Horse, or Rat, or Rooster to attend its way was full of a world of delight that the Western Calendar will not provide in a hundred years.

These are a few suggestions as to what the present generation of Koreans have lost. The reader if he but gives a little thought to it will feel a sinking of the soul as he beholds the hopeless outlook that confronts their inner man. Everything that filled up life with poetry, religion, philosophy,

ceremony has departed; their heroes and heroines that once occupied the stage have receded into the mists; the songs that accompanied life have ceased, and nothing is in sight to take their place.

The problem of modern education is how to meet this need. We cannot go back on our tracks and restore the old even though we would. Christianity touches the lives of so few. It will be long too ere Christian ideals cut as deeply into the soul as did these older ones of China. What should be done? The Imperial Government will doubtless do wisely and well, but the whole question, somewhat in the light of these suggestions, needs constant consideration. Every effort should be made to conserve as far as possible the best attainments of the old while giving also little by little an added measure of the new.

The Korean Mission Field.

A VISIT TO OUR STATIONS BY THE EDITOR OF THE KOREA MISSION FIELD AND HIS WIFE

EARLY in June the editor and his wife after ten years of service in Korea, tempted by an urgent invitation to visit kind friends in Kwangju Station, overflowed from Seoul southward on their first furlough. We not only had one of the times of our lives but a time, times and the dividing of a time, for we visited not one home but many, not one station but six, while the few days planned for grew into a fortnight which threatened to expand into a week of weeks, so great was the overflow of southern hospitality.

The one thought which more than any other during our trip has obtruded itself with increasing frequency and power, seeming to glorify certain pivotal texts of Scripture, is this: that from henceforth men and munitions for God's work in Korea are to be chiefly found where the Apostle Paul secured Timothy, Acquilla, Priscilla,

Titus and his other co-workers in the Lord, viz., from the people to whom he was sent and from whom he collected contributions for the poor saints at Jerusalem. Such a policy inaugurated in Korea, would liberate the missionaries for pioneer work in the greater "regions beyond."

Kwangju Station, one of the largest of the Southern Presbyterian Missions in Korea and characterized by orthodoxy, concord and vigor in the prosecution of ordinary mission enterprises, has overflowed into "The Extension Sunday School," which means a Sunday School consisting of children from non-Christian Korean homes.

Another gracious overflow effort of the Kwangju Station is its work for the lepers. About fifteen years ago Dr. Forsythe returning from a country trip was arrested by the moaning cry "Give me life, Oh! give me life!"

Dismounting, he found a half dead Korean leper woman whom he lifted upon his horse and supported until Kwangju was reached where she was cared for. From this beginning has developed a work which includes four hundred and fifty lepers who now are comfortably housed, with schools for study of books, handicrafts and farming, with a Sunday School and a church administered by themselves, and which also supports a missionary on an island off the Korean coast.

This work is conducted in co-operation with the American Mission to Lepers.

Never have we seen so joyous a lot of people as these lepers. Like Moses' face their faces shone, though they knew it not, so great their gratitude

and reverent love! Nor have I ever seen so eager and pitiful a company as the group of "shut-outs."

We spent one day at Kunsan Station and were told by a missionary there of a recent convert from heathenism to most effective Christian work who, when asked "Whom did you hear preach or what did you read which wakened you up and started you Christward?" replied, "I heard nobody preach and I never read a word about the Gospel, but somehow there welled up within me a mighty yearning for the Truth which constrained me to look up Christians, who answered my questions and led me to Christ." From this it is very evident that "The Holy Spirit worketh when, where and as He pleaseth."

MESSAGE FROM THE SOUTH GATE CHURCH

Kwangju, Korea.

"The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

This applies to our Korean people. This does not mean that as a nation we had no code of morals or ethics of our own, but in later years these standards had been lowered and corrupted. We had no light on our path, and we faced inevitable ruin.

Blessed be the great God who has bestowed upon us his great love; saved and guided us into the path of righteousness through the servants of the Gospel who came from both America and England.

"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

Educational work was introduced

into Korea by the American missionaries, and the liberty of women was acknowledged in the Christian churches. The improvement in native customs and development of the social life is due to Gospel preaching.

We offer hearty thanks to the loving Father who is in Heaven, for these many blessings, and at the same time we thank our dear friends, the missionaries who came to us at such great sacrifice to themselves, leaving fathers and mothers, brothers and sisters and home and friends, and to our friends in America who have helped us in material and spiritual ways. Continue to send missionaries to us and pray for us.

May God continue to bless these people who love Him and take pleasure in His service.

H. NAM KUNG, *Pastor.*

K. KIM, *Elder.*

W. HONG, *Elder.*

South Gate Church.

HOW THINGS ARE OPENING UP IN OUR NEW FIELD IN MEXICO

REV. O. C. WILLIAMSON.

MRS. Williamson and I volunteered to go to this post, which is the farthest outpost on our firing line, 78 miles from the railroad, and the Mission placed us in charge of that District which is one-fourth the size of the state of North Carolina. It is also probably the least fanatical of all our section. We have a beautiful town of 6,000, and one of the finest pieces of property that came to us in the exchange of territory. It is one whole block in length, and one-third of a block in width with an ideal location, being right at the main market, one and a half blocks from the main plaza, and one block from the Governor's mansion. Here we have, besides plenty of room for Mrs. W. and myself, and two other Missionaries, the church, and a large hall sixty feet long and twenty feet wide, ideally arranged for a kindergarten and a social center, with a Dispensary run by Mrs. Williamson, (a graduate nurse,) in one end. A Mexican woman running an independent kindergarten gave it up recently to take a Government position, although

she had 62 on the roll, and was getting almost enough tuition to pay one half of a Missionary's salary. The field is wide open, and the native pastor there is having congregations of 100 and the people are anxious for the Gospel. The Mission has promised us that the first Kindergarten and Social Service worker that comes out will be assigned to us here, not only because of the opportunity, but in order that Mrs. Williamson may not be the only American woman (there is not another one there) in a town 78 miles from the railroad. Won't you endeavor to turn some one our way, not only in order that when I take the horseback trips of two and three weeks, as Shelby and I did for 15 days recently, through the district where I haven't a single foot of railroad, I may have some one with whom to leave my wife besides Mexicans, but also because of the property that is waiting for some one to use it, and the Mexican children waiting for some one to tell them of Jesus?

Chilpancingo, Mexico.

March 28, 1922.

MECHANICS VS. DYNAMICS

THE Bible is the missionary's indispensable Book of Life, and yet it is possible to teach the Bible in such a way that no spiritual life is awakened. A church or school or mission may be large and famous without being a spiritual nursery, or a power house where life is trained and used for the Kingdom of God. This comes to pass when Bible teaching becomes technical; and "Christian work" is conducted according to worldly standards and methods. There are churches that are institutionalized and professionalized to such an extent that they report large superficial results, but show no sign of divine vitality.

The Bible is a spiritual battery, and the Church and the Bible School are intended to be spiritual forces, even more than they are educational or social forces. But they should be all three, for these functions are not contradictory or inimical. Like a great power house, the church school needs proper equipment, trained workers, adequate material to work on, sufficient financial support, and an effective organization; but all these together cannot produce satisfactory results. The great essential is power, and this comes only from God. If His Spirit does not teach the teacher, little of value

can be learned or taught. If He does not fill and direct all departments, there can be only a waste of energy.

Missionaries write that it is often a temptation to place their dependence on methods that show large statistical results manward but that do not indicate new life Godward. Some forms of mission work appeal more to men than others for selfish or patriotic reasons but do not mean that men are being regenerated and enlisted in the service of God. Some of the greatest and most abiding work has been accomplished with the smallest equipment. Machinery is valuable only in so far as there is power to operate it and a work to be done proportionate to the size of the machinery. Letters from the mission fields at home and abroad speak sadly at times of the unsatisfactory re-

sults of sending out workers who have no clear faith in Christ and the Bible and who undermine foundations of Christian character rather than build them on a Rock. A missionary writes that he is heartsick over the way many of the young Christians in his field are being filled with the false teachings of destructive criticism. He pleads with the Church at home to purify the stream at the source, and to send out as missionaries only those who have a positive faith and solid foundations for their spiritual life and work. Life is the great essential for service but it is inseparably linked with a living faith in the inspired Word of God, and in Jesus Christ the Son of God and Saviour of men.

Missionary Review of the World.

A TRIP THROUGH GUERRERO

Rev. O. C. WILLIAMSON

My purpose in this letter is to tell you of a recent trip made by Mr. Shelby and me through the state of Guerrero. We spent 15 days in the heart of the Sierra Madres, visiting a section of our field where none of our missionaries have been before and where they have not had a visit from a Missionary in twelve years. Taking this into consideration we found the work in surprisingly good condition, and the people holding together well. Sixty two children were baptized on the trip, and 3 members received. We were very cordially received, and saw absolutely nothing to make us afraid, sleeping on the ground in the open country two nights. While Guerrero is probably the quietest and most liberal of the states in which we have work, I imagine it would be hard for some people at home to realize the peaceful conditions that really exist

there. Thirteen meetings were held with an average of over 65 at a meeting, many of which were held on short notice. This was through the Tlaco-tepec section of the territory the Mission has placed me in charge of, and I plan to make the trip once or twice a year hereafter. There are no railroads at all in that section, and we travelled on horseback, the people furnishing us with horses so that the expense of the trip was very small. We spent two nights and a day at Chilpancingo, which is to be our future home, and I am very much delighted with the town, climate, and prospect for the work there. The fact that it is 78 miles from the railroad will be partly off-set by the splendid automobile road now in the process of construction. We found two mission school houses finished and three churches being built, all without one cent of aid from the mission.

HIDDEN TREASURE

1. Two of our fields are especially in need of Industrial Education, which are they and why?
2. What four elements has Christian education had in it in non-Christian lands?
3. Missionaries would baptize him but for what?
4. What was one ancient charm supposed to do?
5. 23 Sunday Schools put 23% of the population under Bible instruction, where?
6. A lady who did not sew, help with the children, go out of the court, had no time to read; what did she do with her time, and where did she live?
7. Sleeping on the ground in the open country, and nothing happened, where?
8. Labors nearest the Garden of Eden, who and what work is he doing?
9. "The winters are a perfect dream, and the summers not oppressive" where?
10. A holiday with many attractions, what was the day, and how was it spent? Who sends the message?
11. Thanksgiving for blessings received.
12. The place is ready, the work waiting to be done, who will go? where?
13. Several hundred at day-break prayer meeting, where?
14. Would you like to buy land in China? See what Dr. McFayden says.
15. Some things that Korea has lost, what are they?
16. From what did the leper work start in Korea? what are some of the results?
17. How is Korea helping the medical situation?

SENIOR FOREIGN MISSION PROGRAM, JUNE 1922

Arranged by Miss Margaret McNeilly.

TOPIC—INDUSTRIAL AND EDUCATIONAL MISSIONS.

Hymn—Bring Them In.
Lord's Prayer in concert.
Roll Call—Answer with an interesting item about our Mission Schools.

Minutes.
Business.

Hymn—Beneath the Cross of Jesus.
Devotional—Matt.: 11:28-30.

Prayer for the Industrial and Educational work, and those missionaries engaged in this particular branch of service.

Quiz—Hidden Treasure.

Solo—Selected.

Topical. Monthly Topic.

The Place of Education in the Missionary Enterprise.

Our Greatest Opportunity.

Washington's Birthday at Golden Castle School.

Prayer.

Hymn—Selected.

Close with the Missionary Creed.

SUGGESTIONS.

A map study would prove profitable. Have a map of the world, and locate on it the countries where we have Industrial and Educational work, then make a list of the outstanding institutions, and indicate on the map where these are.

Review the history of the schools. Back numbers of the Annual Reports will be found helpful. Also the Calendar of Prayer will be useful.

Pray earnestly for the students and teachers in all our Mission Schools. Not only for the development of the minds, but the salvation of the souls.

General Assembly's Stewardship Committee

M. E. MELVIN, EDITOR.

W. F. GALBRAITH, ASSOCIATE EDITOR.

413 TIMES BUILDING, CHATTANOOGA, TENN.

STEWARDS OF GOD

By REV. TEUNIS E. GOUWENS, D. D., *Louisville, Ky.*

1 Cor. 9:17—"I have a stewardship entrusted to me."

I am to lay before you a very vital matter, a matter which deeply concerns our growth in spiritual life and Christian service. My theme is stewardship.

One of the great leaders of the church, a few years ago, expressed the conviction that only one more revival was necessary to make the kingdom of God a universal fact, namely, the revival of Christian Stewardship. "The Consecration of the Money Power to God." More than this may be necessary, but this is certainly indispensable.

We are to think of the relation of money to character, to the church and to God. There is a very intimate relation between money and character. "A man's life consisteth not in the abundance of the things which he possesseth" but his possessions are inalienably associated with his personality. The acquirement of money demands faith, ideals, enterprise, industry, muscle and brain. We give society our services, and society pays us in dollars and cents. We may receive more than dollars and cents for the wisdom we apply and for the strength and time we expend; and invariably we do receive more. But so far as the returns we get are made in money, that money is a symbol of the faith, ideals, enterprise, industry, muscle and brain that earned it. It cannot be separated from our personality; it is a part of us.

This truth becomes further evident when we consider that the money we have gives us power, comfort, culture and joy. The thing to which we dedicate our possessions indicates the direction in which we seek enlargement of

life. Where our treasure is, our heart is also. The use a man makes of his wealth is a very fair index to his character. Money is stored up power, and the channels through which we release that power are the channels in which we live our lives.

The close relation between money and character is further revealed in the fact that Jesus devoted sixteen out of thirty-eight of his parables to this theme. One verse out of every seven in the Gospel touches on it. That it was a vital matter to the Master cannot be questioned. That it must be a vital matter to us, if we are Christians, is equally clear. A man cannot be devoted to anything truly, unless he is devoted to it with his purse also. A man can not be consecrated to the cause of Christ, unless he consecrates his money to it also.

When, therefore, we speak of a man as God's steward, we are speaking of one of the fundamental principles of Christianity. Our Christian religion can, perhaps, find higher expression than that which our money can give it. But unless it finds this basic expression through our material possessions, it is not likely that it will accomplish the more beautiful ministries of the spirit. It is not likely that the man who spends his silver and his gold selfishly will be loyal to the Master in other things.

But if there is this vital relation between money and character, there is a very close relation also between money and the church. For the church can not operate without a treasury. She cannot carry on her work without sufficient funds. And our interest in

her program is revealed by the amount and the spirit of our contribution.

In the minds of some, religious work means nothing more than keeping their own local church alive. Supporting the church means, to them, saving it from collapse. This great institution is never considered by them as a mighty force for accomplishing God's purpose in the world. And needless to say, where this conception prevails, no adequate program is ever undertaken and no adequate budget is ever provided.

The program of the church may be summed up in the phrase, "The establishment of the Kingdom of God on earth." It has for its object the reign of God in the hearts of men and women throughout the world. That reign is characterized by the spirit Christ displayed. It must extend its sway to every realm of life. Government, commerce, education, home life, society, work, play, everything that has relations with men and women must be included in the kingdom before the ideal is reached. And the attainment of this end constitutes the commission of the church of Jesus Christ. Here is the fountain from which streams of purifying water must flow to cleanse all that is unclean and to give new strength to all that is good in life. The church is the great instrument for the establishment of the Kingdom of God on earth. And everything that is involved in the establishment of the kingdom must directly or indirectly be included in the program of the church.

Let me indicate a few of the things that come within the scope of that program. In the past, the church has been the great inspirer and guardian of education, a veritable breeder of schools. If this world is ultimately to be won for Christ, she must continue to hold before men the highest ideals of Christian learning. The church has always been the indomitable foe of vice and crime. Vice and crime are still extant and vigorous, and unless she keeps herself pure and energetically in-

stills her purity into the world about her, the kingdom cannot come. The church has been the great sponsor for the weak, the downtrodden and the helpless, and today she must continue her relief work or deny her Lord. The American Indian, the alien on our shores, the city slums, poor country parishes, these and many other classes and conditions of men throw out a constant challenge to our Home Missionary zeal, and the challenge must be met. Benighted lands in the past have been opened to new light by the undaunted missionary. And heathen countries today must still look to the Christian Church for the realization of their hopes for better days to come. In a word, the whole world must be Christianized.

Here is a cause that is worthy of a man's most enthusiastic support. For, in the last analysis, if this program fails, every project we form is threatened, and civilization itself totters and falls. I submit, therefore, that it is a good business proposition as well as a fundamental Christian obligation to finance this enterprise to the utmost of our ability. Other demands on our money there are, of course. But no demand exceeds this in importance. The value of every thing we cherish in life is inextricably bound up with the Christian Church. If the restraint, the inspiration and the moral powers of the church were removed, the world would be neither a safe nor a desirable place in which to live, our possessions would lose their security, culture would fade and the richness of life would pass away. If the church should be compelled to retrench in her testimony to Christ, the value of everything money can buy would depreciate. If wisdom prompts the support of any cause in the world, it prompts the support of the Christian Church. The greatest investment any man can make, the investment that will bring him the greatest returns in service rendered and in inner satisfaction, is the investment in the cause of Christ.

We have considered the relation of money to character and to the church. Consider now its relation to our God. Here my first proposition is that God is the owner of all things. It should not be very hard for us to believe that we do not really own the things to which we apparently have exclusive right. We know perfectly well, for example, that the Government can requisition our property any time it seems necessary to do so. One of the things that characterizes ownership is the ability to say, "Keep off." But we cannot say that to our God concerning any one of the possessions he has permitted us to enjoy for a season. Everything we have comes from God, and He can recall at will. "The Lord gave and the Lord hath taken away, Blessed be the name of the Lord," this is the only proper spirit for man. One man states it thus, "God is the great Evictor. When we stand and sing 'We give Thee but Thine Own,' we are stating a solemn truth. God never signs any quit-claim deeds; He only says, 'Another steward to test.'" One hundred years from now, not one of us will own a foot of land or a bit of bank stock. The things God owns will have passed to other stewards.

"Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill are the wheat
and the shower,

And the sun and the Father's will."

"He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."
"The silver is Mine, and the gold is Mine, sayeth the Lord of Hosts." "The land shall not be sold forever: for the land is Mine; for ye are strangers and sojourners with Me." "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the fields are Mine. If I were hungry, I would not tell thee: for the world is Mine." "Behold, all souls are Mine: as the soul of the father,

so also the soul of the son is Mine." "For ye are bought with a price: therefore, glorify God in your body, and in your spirit which are God's."

And my second proposition is that we are God's stewards. This truth is very forcefully brought out in the striking and unforgettable parable of the talents. God gives to each man a portion of this world's goods. But He never says, "Use it as you please." It still belongs to Him. Man receives it only as a trust, to be administered according to the Father's will. And no truth in scripture is brought home with greater emphasis than the truth that man must give an account of his stewardship.

And this brings me to my third proposition, namely, that in the plan of the Eternal, man must make acknowledgment of his stewardship by dedicating to the cause of the Kingdom, a definite proportion of his income. The rent you pay your landlord is an acknowledgement that the property whose use you enjoy is not yours. And the tax your landlord pays the Government is an acknowledgment that he too is a steward. Ownership must be acknowledged, or arrogance and misappropriation result.

Just what proportion of one's income should be set aside as an acknowledgment of God's ownership, is a question for each one to decide according to his own conscience. The only thing that has any right to govern your decision is your understanding of the will of God for your individual case. It is very significant, however, that the only proportion definitely mentioned in the Bible is the tenth. This was required of the early Jews even in their direst poverty. From this fact, our Christian leaders have concluded that the tithe should be our minimum.

Now this acknowledgment of God's ownership and man's stewardship goes to the root of the whole matter. It is the only principle that can do full justice to the relation of our money to character, to the church and to God.

When we consider the tremendous power of money for good or evil, it is very evident that we need the guidance and protection of this great principle of stewardship. If it had not been for our own good, God would not have arranged this plan. For certainly, He can take away as easily as He can give. If He were hungry, He would not tell us, for the world is His. The voluntary acknowledgment of stewardship, the setting aside of a definite proportion of income for the work of Christ, is an achievement of character. To be deprived of something by force is not an achievement of character. Our Father in heaven is supremely interested in developing men. And stewardship is a part of the training. It brings one into closer co-operation and fellowship with the Eternal. Money can do its best for you personally only when you use it as a faithful steward of God.

And the same is true of the church. Money can do its best for the church only when it is consecrated to the work of the church on this fundamental principle of stewardship. The task to which we, as Christians, are committed can be adequately performed only if we set aside a definite proportion of our income for this purpose. No undertaking can prosper on leavings. If we take seriously every other obligation and then give to the church a portion of what is left, God will get less than His share. If we scrupulously pay every creditor and then base the estimate of our obligation to the church on the small balance that remains, the cause of Christ will get less than it needs and His work will suffer. You and I want our church to be a tremendous power for God, do we not? And we want to enjoy the blessing that is involved in the right use of that power. Then listen to the divine plan for its release: "Bring ye the whole tithe into the storehouse, that there may be food in My house and prove Me now herewith, saith the Lord of Hosts, if I will not open you the win-

dows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Again, this principle of stewardship is the only principle that can do full justice to our relation to God. I am convinced that if we will, seriously, and honestly and honorably, make a regular, consistent, acknowledgment of God's ownership, there will result immediately and with increasing intensity a consciousness of fellowship with the Most High, such as we have never enjoyed before. The invariable testimony of those who tithe is that it makes their fellowship with God natural and easy. And this fellowship is the one thing that really counts. Tithing may increase your material prosperity, as it seems, in many cases, to have done. And it may not. But that, after all, matters very little, if it makes God more real to you, and increases the sense and joy of identification and co-operation with Him. If this fellowship is worth while, make this acknowledgment.

From all that I have said, it is very evident that this principle of stewardship is fundamentally right. And one who is a Christian should require no further argument to establish a practice than the fact that it is fundamentally right. Let that conviction sink into your soul, my friend, and you can not escape the compulsion of the tithe.

And now in closing, let me leave with you one more consideration. It is a consideration which has had very great weight with me. I am a professing Christian. As a Christian, I am constrained to ask this question, and so are you, my friend, "If Jesus had my income, how would He use it?" I cannot honestly face that question and conscientiously withhold my tithe. Can you? And so I have signed the tithing covenant card of the Assembly's Stewardship Committee. And I entreat you to join me. If you will do so, I know that we shall experience in our church a new religious awakening and a great expansion in the work of Christ.

Foreign Missionaries of the Presbyterian Church

- AFRICA-CONGO MISSION**
AFRICA [64]
Bulape, 1915.
 *Rev. and Mrs. H. M. Washburn.
 Rev. and Mrs. C. T. Wharton.
Luebo, 1891.
 Rev. and *Mrs. Motte Martin.
 *Miss Maria Fearing (c).
 Rev. and Mrs. T. C. Vinson.
 Rev. and Mrs. S. H. Wilds.
 Dr. and Mrs. T. Th. Sixrud.
 Rev. and Mrs. A. C. McKinnon.
 Mr. and Mrs. C. R. Stegall.
 *Miss Mary E. Kirkland.
 Rev. and Mrs. R. F. Cleveland.
 Rev. and Mrs. A. L. Edmiston (c).
 Rev. and Mrs. J. W. Allen.
 †Mr. and Mrs. Savels.
 Rev. and Mrs. J. K. Hobson.
 Miss J. Belle Setser, R. N.
 Mr. Allen M. Craig.
 Miss Ida M. Black.
 Mr. Frank J. Gilliam.
 Mr. and Mrs. B. M. Schlotter.
 Dr. and Mrs. Robt. R. King.
 Mr. W. L. Hillhouse.
 Miss Georgia L. MacKay.
 Miss Mary S. Porter, R. N.
Mutoto, 1912.
 Rev. A. A. Rochester (c).
 Rev. and Mrs. Plumer Smith.
 Rev. and Mrs. C. L. Crane.
 Rev. and Mrs. A. Hoyt Miller.
 Miss Nina L. Farmer, R. N.
 Mr. A. M. Shive.
Lusambo, 1913.
 Rev. and Mrs. R. D. Bedinger.
 Rev. and Mrs. J. H. Longenecker.
 Miss Emma E. Larson, R. N.
 Mr. and Mrs. T. J. Daumery.
 Mr. and Mrs. Wm. J. Anderson, Jr.
Bibangu, 1917.
 Rev. and Mrs. Geo. T. McKee.
 *Dr. and Mrs. E. R. Kellersberger.
 Miss Ruby Rogers, R. N.
 Rev. and Mrs. W. F. McElroy.
 Rev. and Mrs. V. A. Anderson.
E. BRAZIL MISSION [22]
Lavras, 1893.
 Rev. and Mrs. S. R. Gammon.
 Miss Charlotte Kemper.
 *Mr. and Mrs. C. C. Knight.
 Mr. and Mrs. B. H. Hunnicutt.
 Rev. and Mrs. J. M. Sydenstricker.
 Rev. and Mrs. A. L. Davis.
 Miss Hattie G. Tannehill.
 Miss Mabel Davis.
 Rev. A. S. Maxwell.
Caxambu, 1920.
 Rev. and Mrs. F. F. Baker.
Varginha, 1920.
 Rev. H. S. Allyn, M. D.
 Mrs. H. S. Allyn.
 Miss Genevieve Marchant.
Piumby, 1915.
 Mrs. Kate B. Cowan.
Campo Bello, 1912.
 Miss Ruth See.
 *Mrs. D. G. Armstrong.
W. BRAZIL MISSION. [10]
Ytu, 1909.
 Rev. and Mrs. Gaston Boyle.
Campinas, 1869.
 Rev. and Mrs. Jas. P. Smith.
 Rev. and Mrs. D. Daffin.
Descalvado, 1908.
 Rev. and Mrs. Alva Hardie.
Sao Sebastiao do Paraíso, 1917.
 Rev. and Mrs. Fdw. E. Lane.
N. BRAZIL MISSION. [14]
Garanhuns, 1895.
 *Rev. and Mrs. W. M. Thompson.
 Miss Eliza M. Reed.
 Rev. and Mrs. Geo. W. Taylor, Jr.
 †Mr. Langdon Henderlite.
 Miss Edronia R. Martin.
Pernambuco, 1873.
 Miss Margaret Douglas.
 Miss Leora James (Natal).
 Miss R. Caroline Kilgore.
- Rev. and Mrs. G. E. Henderlite (Recife).
 †Miss Rachael Henderlite.
Parahyba, 1917.
 Rev. and Mrs. W. C. Porter.
Canbotinho, 1895.
 *Mrs. W. G. Butler.
MID-CHINA MISSION [84]
Hangchow, 1867.
 Mrs. J. L. Stuart, Sr. (Peking).
 Miss E. B. French.
 Miss Emma Boardman.
 Rev. and Mrs. Warren H. Stuart.
 Miss Annie R. V. Wilson.
 Rev. and Mrs. R. J. McMullen.
 Mr. and Mrs. J. M. Wilson.
 Miss Rebecca E. Wilson.
 Rev. G. W. Painter, Pulaski, Va.
 *Rev. and Mrs. J. M. Blain.
 *Miss Nettie McMullen.
 Miss Sophie P. Graham.
 Miss Frances Stribling.
 Mr. and Mrs. Edward Evans.
 †Mr. W. E. Smith.
 †Mr. Jas. L. Howe.
Shanghai.
 Rev. and Mrs. S. I. Woodbridge.
 *Rev. and Mrs. C. N. Caldwell.
 Miss Mildred Watkins.
Kashing, 1895.
 *Rev. and Mrs. W. H. Hudson.
 Dr. and Mrs. W. H. Venable (Kuling).
 Miss Elizabeth Talbot.
 Rev. and Mrs. Lowry Davis.
 Miss Irene Hawkins.
 Dr. and Mrs. F. R. Crawford.
 Rev. and Mrs. J. Y. McGinnis.
 Miss R. Elinore Lynch.
 Rev. and Mrs. R. Clyde Douglas.
 †Miss Anna Campbell.
 Dr. and Mrs. E. W. Buckingham.
 Miss Ruby Saterfield.
 Miss Margaret Dixon, R. N.
Kiangyin, 1895.
 Rev. and Mrs. L. I. Moffett.
 *Rev. and Mrs. Lacy L. Little.
 *Dr. and Mrs. Geo. C. Worth.
 Miss Rida Jourlman.
 Mrs. Anna McG. Sykes.
 Miss Carrie L. Moffett.
 Miss Jane Varenia Lee, M. D.
 Miss Sade A. Nesbit.
 †Miss Caroline V. Lee.
 Miss Elizabeth Corriher, R. N.
 Mr. and Mrs. Andrew Allison.
 Miss Katherine L. Thompson.
Nanking, 1920.
 Rev. and Mrs. J. L. Stuart (Peking).
 Dr. and Mrs. A. C. Hutcheson.
 *Dr. and Mrs. R. T. Shields (Tsinanfu).
 Rev. and Mrs. P. F. Price.
 *Rev. and Mrs. D. W. Richardson.
 *Miss Florence Nickles.
 †Miss Lina E. Bradlev.
 Miss Marguerite Mizell.
 Miss Natalie C. Moffet.
 Rev. and Mrs. Locke White.
 †Mrs. Margaret McB. Baxter.
 Rev. and Mrs. Lewis H. Lances'er.
Soochow, 1872.
 Miss Addie M. Sloan.
 Miss Gertude Sloan.
 *Mrs. M. P. McCormick.
 *Rev. and Mrs. P. C. DuBose.
 *Mrs. R. A. Haden.
 *Miss Irene McCain.
 Dr. and Mrs. M. P. Young.
 Rev. and Mrs. Henry L. Reaves.
 Rev. and Mrs. H. Maxcy Smith.
 Miss Mabel C. Currie.
 †Miss Alma L. Hill.
 Miss Bess McCollum.
N. KIANGSU MISSION. [84]
Chinkiang, 1883.
 Rev. A. Sydenstricker.
 Rev. and Mrs. J. W. Paxton.
 Rev. and Mrs. J. C. Crenshaw.
 Mr. and Mrs. S. C. Farrior.
- Rev. and Mrs. M. A. Hopkins.
 Miss Grace Sydenstricker.
Taichow, 1908.
 Rev. and Mrs. T. L. Harnsberger.
 Dr. and Mrs. Robt. B. Price.
 Rev. Chas. Ghiselin, Jr.
 *Rev. and Mrs. C. F. Hancock.
 Miss Grace Farr.
 Miss Hazel Matthes.
Hsuehoufu, 1896.
 Mrs. Mark B. Grier, M. D.
 Dr. and Mrs. A. A. McFadyen.
 *Rev. Geo. P. Stevens (Tenghsien).
 Rev. and Mrs. F. A. Brown.
 Rev. and Mrs. O. V. Armstrong.
 Miss Isabel Grier.
 Miss Lois Young.
 Miss Mary Lee Sloan.
Hwaiianfu, 1904.
 Rev. H. M. Woods.
 Miss Josephine Woods.
 Rev. and Mrs. O. F. Yates.
 Miss Lillian C. Wells.
 Miss Lilly Woods.
 Rev. and Mrs. Jas. N. Montgomery.
Yencheng, 1911.
 Rev. and Mrs. H. W. White.
 Dr. and Mrs. J. W. Hewett.
 Rev. C. H. Smith.
 Rev. and Mrs. H. T. Bridgman.
 Miss Minna R. Amis.
Sutsien.
 Dr. and Mrs. J. W. Bradley.
 Rev. and Mrs. W. F. Junkin.
 Mr. H. W. McCutchan.
 Miss Mada I. McCutchan.
 †Miss M. M. Johnston.
 †Miss B. McRobert.
 Rev. and Mrs. B. C. Patterson (Tenghsien).
Tsing-Kiang-pu, 1887.
 Rev. and Mrs. J. R. Graham.
 Dr. and Mrs. James B. Woods.
 *Rev. and Mrs. A. A. Talbot.
 Miss Jessie D. Hall.
 Miss Sallie M. Lacy.
 Dr. and Mrs. L. Nelson Bell.
 Rev. and Mrs. H. Kerr Taylor.
 Rev. and Mrs. J. E. Wayland.
 Miss Mary McCown.
 Mr. and Mrs. James R. Graham, Jr.
Haichow, 1908.
 Rev. and Mrs. J. W. Vinson.
 L. S. Morgan, M. D.
 Mrs. L. S. Morgan, M. D.
 *Rev. and Mrs. Thos. B. Grafton.
 Mrs. A. D. Rice.
 Rev. and Mrs. W. C. McLaughlin.
 Miss Mary Bissett, R. N.
 Rev. and Mrs. Edw. S. Currie.
CUBA MISSION. [7]
Cardenas, 1899.
 Miss M. E. Craig.
 Rev. and Mrs. R. L. Wharton.
 Miss Margaret M. Davis.
 †Rev. S. B. M. Ghiselin.
 Mr. Geo. F. Turner.
 †Miss Hattie M. Finlay.
Gaibarien, 1902.
 Miss Mary I. Alexander.
 †Miss Janie Evans Patterson.
 †Rev. H. B. Someilan.
Camajuaní, 1910.
 Miss Edith McC. Houston.
 †Rev. and Mrs. Ezequiel D. Torres.
JAPAN MISSION. [53]
Kobe, 1890.
 Rev. and Mrs. S. P. Fulton.
 Rev. and Mrs. H. W. Myers.
 *Rev. and Mrs. W. McS. Buchanan.
Kochi, 1885.
 Miss Annie H. Dowd.
 Rev. and Mrs. J. H. Brady.
 Rev. and Mrs. W. B. McIlwaine.
 †Mrs. Charles Ellis.
Nagoya, 1887.
 Miss Lelia G. Kirtland.
 Rev. and Mrs. L. C. McC. Smythe.
 Miss Bessie M. Blakeney.
 Rev. and Mrs. W. A. McIlwaine.
 Miss Florence Patton.

Gifu, 1917.

Rev. W. C. Buchanan.
Miss Elizabeth O. Buchanan.
 Miss Susan McD. Currell. (Tokyo Language School.)
 Rev. and Mrs. P. S. Van Dyke. (Tokyo Language School.)

Susaki, 1898.

Miss F. Eugenia McAlpine.
 Rev. and Mrs. R. E. McAlpine.

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson.
 Miss M. J. Atkinson.
 Rev. and Mrs. H. H. Munroe.
 Rev. and Mrs. J. W. Moore.

Marugame, 1920.

Rev. and Mrs. J. Woodrow Hassell.
 Rev. and Mrs. I. S. McElroy, Jr. (Tokyo).

Tokushima, 1889.

Rev. and Mrs. A. P. Hassell.
 Miss Estelle Lumpkin.
 Rev. and Mrs. C. A. Logan.
 Rev. and Mrs. H. C. Ostrom.

Toyoahashi, 1890.

Rev. and Mrs. C. K. Cummings.
 Miss Annie V. Patton.

Okazaki, 1890.

Rev. and *Mrs. C. Darby Fulton.
 Rev. and Mrs. J. E. Cousar, Jr.
 Unassigned.

Miss Emma E. Gardner.

Tokyo Language School.

CHOSEN MISSION. [92]**Chunju, 1896.**

Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Rev. and Mrs. L. O. McCutchen.
 Rev. and Mrs. W. M. Clark.
 Rev. and *Mrs. W. D. Reynolds.
 Miss Susanna A. Colton.
 Rev. S. D. Winn.
 Miss Emily Winn.
 Miss E. E. Kestler, R. N.
 Miss Lillian Austin.
 Rev. and Mrs. F. M. Eversole.
 Miss Sadie Buckland.
 Miss Janet Crane.

Rev. E. T. Boyer.
 Rev. D. A. Swicord.
 Miss Mary N. Pope.

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bu.
 Dr. and Mrs. J. B. Patterson.
 Rev. and Mrs. John McEachern.
 Mr. Wm. A. Linton.
 Miss Lavalette Dupuy.
 Rev. and Mrs. W. B. Harrison.
 Miss Lillie O. Lathrop, R. N.
 Miss Willie B. Greene.
 Miss Annie L. Gray, R. N.

Kwangju, 1904.

Rev. and Mrs. Eugene Beil.

Rev. S. K. Dodson.

Miss Mary Dodson.

*Mrs. C. C. Owen.

*Miss Ella Graham.

Dr. and Mrs. R. M. Wilson.

Miss Anna McQueen.

Rev. and Mrs. J. V. N. Talmage.

Rev. and Mrs. Robert Knox.

Mr. and Mrs. M. L. Swinehart.

Miss Elise J. Shepping (Itinerating), R. N.

Rev. and Mrs. L. T. Newland.

Miss Georgia Hewson, R. N.

Rev. and Mrs. J. Kelly Unger.

Miss Miriam de Haas.

Rev. and Mrs. J. I. Paisley.

Miss Margaret G. Martin.

Miss Hattie Knox.

Mokpo, 1899.

*Rev. and Mrs. H. D. McCallie.

Miss Julia Martin.

Rev. and Mrs. J. S. Nisbet.

Miss Ada McMurphy.

*Dr. and Mrs. R. S. Leadingham (Seoul).

Mr. and Mrs. Wm. P. Parker (Pyeng. Yang).

Rev. D. Jas. Cumming.

*Miss Esther B. Matthews, R. N.

Rev. and Mrs. Joseph Hopper.

Rev. and Mrs. Thos. D. Murphy.

Miss Florence P. Hughes.

Miss Mary R. Bain, R. N.

Soonchun, 1913.

Rev. and Mrs. J. F. Preston.
 Rev. and Mrs. R. T. Coit.
 Miss Meta L. Biggar.
 Miss Anna L. Greer, R. N.
 Rev. and Mrs. J. C. Crane.
 *Dr. and *Mrs. J. McL. Rogers.
 Miss Louise Miller.
 *Miss Martha V. Davis.
 *Mr. and Mrs. J. Bolling Reynolds.
 Dr. and Mrs. H. L. Timmons.

MEXICO MISSION. [24]**Zitacuaro, 1919.**

Rev. and Mrs. H. L. Ross.
 Rev. Edw. C. Murray, Jr.

Morelia, 1919.

Rev. and Mrs. Jas. O. Shelby.
 Dr. and Mrs. L. J. Coppedge.
 Miss Pattye F. Southerland, R. N.

Toluca, 1919.

Mr. and Mrs. Jas. H. Wray.
 San Angel, D. F., Mexico.

Miss Alice J. McClelland.

Miss Lettie Beatty.

Rev. and Mrs. W. A. Ross, Arenal 40.

Laredo, Texas.

Miss E. V. Lee.

Austin, Texas.

Miss Anne E. Dysart.

Coyoacan.

*Prof. and Mrs. R. C. Morrow.
 Rev. and Mrs. N. P. Farrior.

Cuernavaca, 1920.

Rev. and Mrs. Z. E. Lewis.

Rev. and Mrs. O. C. Williamson.

Missions, 10.

Occupied Stations, 53.

Missionaries, 458.

Associate Workers, 18.

*On furlough, or in United States Dates opposite names of stations indicate year stations were opened.

†Associate Workers.

For post-office address, etc., see page below.

STATIONS, FIRST OFFICE ADDRESSES

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo.—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp care A. P. C. Mission, par Kinshasa. For Bibangu.—Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Campo Bello, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil." For Varginha, Sul da Minas, Brazil. For Caxambu—"Caxambu, E. de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parhyba do Norte, E. da Parahyba."

CHINA—Mid-China Mission—For Hangchow—"Care Southern Presbyterian Mission Hangchow, Che., China. For Shanghai—"Street address or care 20 Museum Road (Treasurers), China." For Kashing—"Care S. P. M., Kashing Che., China." For Kiangyin—"Care S. P. M., Kiangyin, Ku., China." For Nanking—"Care S. P. M., Nanking, Ku., China." For Soochow—"Care S. P. M., Soochow, Ku., China."

NORTH KIANGSU MISSION—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuehoufu—"Care S. P. M., Hsuehoufu, Ku., China." For Hwaianfu—"Care S. P. M., Hwaianfu, Ku., China." For Sutsien—"Care S. P. M., Sutsien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu, Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yencheng—"Care S. P. M., Yencheng, Ku., China." For Tenghsien—"Tenghsien, Sung., China."

If uncertain, address care Mission Treasurers, 20 Museum Road, Shanghai. Parcels other than samples and books, may all be sent in care of this address.

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Kochi Ken, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyoahashi—"Toyoahashi, Mikawa Province, Japan." For Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen Asia." For Kunsan—"Kunsan, Chosen Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico." For Coyoacan—"Coyoacan, D. F., Mexico." For San Angel—"San Angel, D. F., Mexico."

Presbyterian College of South Carolina

The following partly explains the recent wonderful growth of the College.

Completion of the Million Dollar Campaign in S. C. Contribution of \$125,000 from the General Education Board.

High standard of scholarship. No college in the church is doing finer work. Attractive student body. Best moral influences. Thirty ministerial candidates. Well located for health and accessibility. Eight hundred feet elevation. Clean well kept new buildings with all modern improvements. Strong faculty. Professor to every fifteen students exclusive of assistants. No crowding of students in dormitories or class rooms. Well organized athletic teams. New athletic field. Excellent coach. R. O. T. C. unit run by Government. Great financial assistance to students. The College desires clean, well-prepared students. Expenses reasonable. Apply early before all rooms are taken. Rooms assigned in order of application. For catalog and information write

DR. D. M. DOUGLAS, *President*,
Clinton, S. C.

THE CHURCH AT WORK

Paper 25c Cloth 40c
A New Text Book for the Whole Church.

A complete statement of the history, organization and activities of the following Assembly agencies:

Foreign Missions,
Home Missions,
Christian Education and Ministerial Relief,
Sunday School Extension and Publication,
The Woman's Auxiliary,
The Assembly's Stewardship Committee.
Short chapter and questions arranged for study classes.

Order from

PRESBYTERIAN COMMITTEE OF PUBLICATION

Richmond, Va. Texarkana, Ark-Tex.

HOME MISSION TEXT BOOK For 1922-1923

Unfinished Tasks By Rev. Homer McMillan, D. D.
Secretary Home Mission Committee of the
Southern Presbyterian Church.

Paper, 50c Illustrated. Cloth, 75c

This is not a social service discussion or a problem study. It is a vivid story of the effort of the Southern Presbyterian Church to meet its obligation to give the Gospel message to our share of the unevangelized masses of the South. The author writes out of a full heart and from a first-hand contact with the field, and the book will give our church a clearer view of the work already done and a new vision of the great task yet ahead.

Order From

PRESBYTERIAN COMMITTEE OF PUBLICATION

Richmond, Va. Texarkana, Ark-Tex.

MONTGOMERY WARD & CO. CHICAGO, U. S. A.

Will send you free upon request the complete 50th anniversary catalogue of general merchandise. This book will bring you the full advantage of all our fifty years experience in creating low prices on goods of standard serviceable quality.

Our Export Department is shipping regularly to all parts of the world. Our Missionary Bureau attends to the assembling, packing, and shipping of missionary baggage, and supplies. Save money by taking advantage of our low foreign freight rates. Ask for our **Missionary Circular No. 50N.**

Our customers order from us absolutely without risk. We guarantee safe delivery of our merchandise anywhere in the world.



Pipe-Tone Folding Organs

16 Styles

The White Pipe-Tone Folding Organ is SWEETEST in quality of Tone.

STRONGEST in volume of Tone.
LIGHTEST in WEIGHT.

MOST DURABLE in CONSTRUCTION.

EASIEST to OPERATE.

PRICES the most REASONABLE.
GUARANTEE the best.

A. L. WHITE MFG. CO.

205 Englewood Avenue,

CHICAGO, ILL.

Free Catalogue

